THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT

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New York, May 17, 1849.

THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Anniversary Proceedings.

THE AMERICAN BIBLE SOCIETY.

THIRTY-THIRD ANNIVERSARY.

This venerable Society held its 33d annual meeting at the Tabernacle, on Thursday morning. The President, Hon. Theodore Frelinghuysen, took the chair, supported by a considerable number of the Vice Presidents and Managers.

According to the custom of this and of the British and Foreign Bible Society, vocal prayer was omitted; in place of which a portion of the One Hundred and Nineteenth Psalm was read, by Rev. Nathaniel Hewit, D.D., of Bridgeport, Conn.

The President then delivered his opening address. He referred to the many affecting memories that are awakened by the recurrence of this anniversary, and to the peculiar circumstances of interest, of anxiety, and of hope, under which the present meeting is assembled. The Bible, as it is circulated, will create a demand for itself. It is like leaven, which, when once put into the lump, will spread itself. It is not a dead or inert substance, but living seed—the handful of corn upon the mountains, which will take root, and spring up and grow, and its fruit shall shake like Lebanon.

A synopsis of the Annual Report was read by Rev. Dr. Brigham and Mr. Prime, the Secretaries; and of the Treasurer's Report by Mr. Joseph Hyde, the General Agent and Assistant Treasurer.

SYNOPSIS OF THE THIRTY-THIRD REPORT.

During the year past, two of the Vice Presidents have been removed by death, viz.: Hon. D. L. Morrell, of N. H. and Hon. Charles Marsh, of Vt.; also, one of the Managers, Henry Roosevelt, Esq., and the Financial Secretary, Rev. Noah Levings, D.D.

Two Secretaries for Correspondence have been elected—the Rev. Samuel Irenæus Prime, and the Rev. Joseph Holdich, D.D.

Seventy-eight Auxiliary Societies have been formed, forty-four persons have been made Life Directors, and seven hundred and thirty-six Life Members.

The receipts of the Society have been, from all sources, $251,870 16.

The issues of the Society have been:

Of Bibles,	205,307
Of Testaments,	359,419
Total for the year,	564,725

During the thirty-three years of its existence, it has issued 2,510,610 Bibles, and 3,836,530 Testaments—making a total of 6,347,140 copies.

Twenty agents have been employed the whole year, seven for a part of it, collecting funds, and promoting the circulation of the Scriptures.

Actual examination shows that in some of the oldest settled portions of the country, where explorations and supplies have been effected once, twice, and even thrice, in the course of the past twenty years, there is again found an alarming destitution. Instances have recently come to light where one family in eight was without a Bible, and some places where one in five was in that condition. Every auxiliary which has not made a survey within four years should enter on this work at once.

During the past year, a Danish Bible has been prepared; also a New Testament with Danish and English in parallel columns; another of like character in Dutch and English; and a third in German and English. These books are designed for young emigrants, who are both without the Scriptures and wish to learn the English tongue.

A Choctaw New Testament has been printed at the Society's House, and the Gospel of Luke in the Greek tongue—the latter for West Africa.

Besides distributions in all the older States and Territories, nearly 12,000 copies have been sent, on request, to California and Oregon. They were granted to officers of the army, to various missionaries, and to forty companies organized for mining and other purposes.

To France has been remitted $10,000 in cash for circulating the Scriptures, according to the proposal at the last anniversary.

There are further applications for aid before the Board for the same object, from France, Turkey, Syria, Persia, India, China, and Africa, amounting in all to $27,131—a part of which is now greatly needed, and all soon will be. Shall these applications be met? The friends of the Bible will decide.

Rev. Dr. Snodgrass moved the accepting the Report. He spoke of the importance of the work to be done by the Bible Society as a part of the instrumentality for the world's conversion, and observed with regret a falling off in the receipts as compared with the preceding year. This might be explained by any one of a variety of events—particularly one so mournful as that of the removal of the Financial Secretary by death. After paying a tribute to Dr. Levings, he observed that perhaps if God had spared his life to execute the plans he had formed they would have produced a different result in the financial receipts of the Society. He then called attention to some facts connected with the operations of the Society. It was a matter of congratulation that the Society for the last year had been engaged in the field located on this continent. It had been engaged in supplying the wants of our own country; and any one who thinks that this is a labor easily performed is vastly mistaken. The Society was established in 1816. He could name a case in point, which would serve to illustrate: Jefferson county, in this State, was explored and supplied with Bibles in 1830, and every family and needy person was supplied with a book. Five years after it was again explored, and one thousand persons were found to be destitute of the lamp of life in their houses. Six years after, another exploration took place of this county, and eleven hundred were found to be destitute of a Bible. At a subsequent exploration, fifteen hundred and twenty Bibles were necessary to supply the wants of the inhabitants. This was a single instance of the great supply that was required of the lamp of life—but not an extreme case. There were many such instances in his mission. It would take a million of Bibles and Tracts to supply the wants of our own country—of these United States.

Rev. Dr. Dyer seconded the resolution, and remarked that it was the first time he had ever attended the anniversaries in New York, but he appreciated the high privilege of being permitted to mingle in these holy communings, &c.

Rev. E. S. Porter, a young clergyman of the Episcopal Church, offered a resolution on the connection between the circulation of the Bible and experimental religion, which he sustained with much eloquence and fervor of spirit. The word of the Lord had been tried. It would subsist by its own force. Its purity had been tried, as well as its power. The Christian knew the beauty, the power, and the goodness of those truths that had been presented to him in the Bible. He related some of the wonderful results in ancient and modern times which had been produced by the Bible. Yet there were men who would dispense with it; but they might as well dispense with the light of heaven, and take a contract to light the dark recesses of the earth with gas.

Rev. Dr. Adams moved a resolution on the utility of publishing the Bible in Dutch and English, German and English, and Spanish and English. This was seconded by Rev. Dr. Stone—both without remark.

Hon. Luther Bradish, formerly Lieut.-Gov. of New York, on being introduced by the President, said he regretted the absence of Professor Greenleaf, late of Harvard University, who was to offer the next resolution. In consequence of that absence the resolution had been placed in his hands since he came to the meeting, and he could not decline saying a few words in support of the sentiment, that the Bible is essential to the *State*, as well as the *Church*, and that therefore every patriot and every Christian should unite in aid of its circulation. With his wonted grace and eloquence he dwelt upon the events of our day, and the need which the world has—now more than ever—for the guiding and conservative, the elevating and purifying influences of the Bible—the errors which are manifest in the Church—the corruptions which are rife in the State, especially in the countries of Europe. Institutions as hoary in error as venerable for age are crumbling away, and making room for new institutions. What shall they be? How essential that the future shall be formed under the influences that flow from the Word of God. Events in Providence are multiplying at once our duties and the facilities for their performance. Prejudices are giving way, obstacles are removed, openings are presented, the cry comes up for light. While there is one family or one individual destitute of the Bible, the friends of the Bible Society have a work to do, and must persevere in their efforts and charities.

Rev. Dr. Cox followed in support of the same resolution. Whatever embarrassment we may have felt on occasions similar to the present, on either side of the Atlantic, he said that a doubt of the goodness of the Bible Society had never been one. His heart's deep estimate of the value of that book, as the Magna Charta of our hopes and interests for two worlds, only increased with every year's experience. He offered his sincere congratulations that the American Bible Society had lived a third of a century, wanting only a few days. It is the daughter society—the British and Foreign Bible Society, being the parent institution. *Palmam qui meruit ferat*—which means "Give England her due." The parent Society is the older by twelve years; a youthful mother, it is true, but there is nothing improper or ungracious in that early fecundity. The older he grew the more he was in favor of the organization of Bible Societies. The Bible made all speak one language, and that was the language of Heaven. He took a rapid survey of the fifteenth century, the persecutions of that period, the war of the Roses, the revival of literature, of art, the invention of printing, &c. The scribes of Constantinople were alarmed in view of the destruction of their business upon the invention of printing, and drew up a memorial to Constantine upon the subject. But the progress of this wonderful art could not be stayed. He gave some of the results which followed in the wake of this invention, and alluded to the complaints of booksellers and publishers in this country. If they could get up better Bibles than we (the Bible Society) could, he would bid them God speed; but we wish them to let us alone. When the Bible Societies were formed there were but five millions of Bibles in the world, in forty languages. Now there are at least fifty millions, in four times forty languages. He passed to another topic. He had heard that Christianity injured the intellect. He had had no such experience. He had an idea that he who created the Bible created also us; and that one had been created for the other. There was no bigotry in Christianity. He was interested for his country's good, and his fellow men. If there was an American who did not love his country, he would bid him "good-bye" cheerfully, and advise him to leave for his country's good.

He adverted to the distinction between revelation and inspiration—the former the genus, the latter the species. God might have chosen any one of innumerable methods to reveal himself to men, but he has chosen to do it through the agency of holy men, who spake and wrote as they were moved by the Holy Ghost, and we are therefore bound to receive it as the best medium. Hume said that by the beginning of the nineteenth century philosophy would triumph and superstition fade away. He meant by philosophy, Infidelity; and by superstition, Christianity. Hume died the month after the Declaration of Independence, [Aug. 28, 1776]. A quarter of a century from that time brings us down to the age of Bible Societies, and now what do we see?

He was sorry Professor Greenleaf was not here to discuss this subject, for he did not like to play the statesman. The resolution refers to the Union of Church and State, yet we would neither have the State atheistic nor the Church disloyal. He thanked God for his country. It was God who taught our sages and protected our liberties. Our fathers had the wisdom to eschew the centralization of power. They would not have Paris to be France. They therefore multiplied the centers, and thus taught the people to govern themselves. They did not allow the nation to do the work of the States, nor the State to do the work of the county, nor the county the work of the township, nor the township that of the neighborhood, [school-district,] nor the neighborhood the work of a family, nor the family the work of the individual. He related a remark made to him in conversation by a man who was once powerful in this nation, but now gone to the other world. This man acknowledged that he did not know but the Bible was true, but he was not satisfied of it; he had been happier and more prosperous than many men, but now the prospect before him was very dark. To the question whether he had not better go to Jesus Christ to shed light upon the darkness of the future, he answered that it was now *too late* for him to retrace his opinions. And so he died. If that is the man of pleasure, what is the man of pain?

Where, said Dr. Cox, is our old friend, Pius IX? I suppose he is saying, Blessed be Naples. Perhaps he is already in Rome. But it does not follow that he will be there a year hence. What has occurred was anticipated by prophecy; and what is to be is already written. In this country we eschew persecution. The Jew has never been hunted here: he may build as many synagogues as he pleases, with costly chandeliers and unlighted candles; and by God's grace we will come along with God's word and touch those candles and fill the place with the light of salvation. He closed by saying that Prayer, Perseverance, Hope, Faith, Love, and the Truth of the Great God will convert the world.

Rev. John P. Durbin, D.D., of Philadelphia, offered the 5th resolution, on the peculiar duties arising out of the recent events on the western borders of this continent to circulate the Scriptures as the guide of all well-regulated communities. He dwelt on the events of the last half century, which have gradually developed and finally evolved a new and separate testimony to the overruling power of God over the destinies of men, by showing how absolutely essential His Word is to the permanent prosperity of nations. What nations are now prosperous, vigorous, powerful, hopeful? Those in which the Word of God circulates most freely. But it is especially material that a community should lay its foundation under that guide. The eastern nations laid theirs without the Bible. The Bible found the West in a semi-barbarous state. No nation that laid its foundation in the Bible ever declined, while almost every nation that laid not its foundation in the Bible has decayed. Spain and Portugal for the last fifty years have been in a decaying state; but they will come into a new light, and yet be prosperous. Is there a people on the face of the globe with such elasticity, power and diffusiveness as in this country? We are a Christian people? If he had it in his heart to curse any man on the face of creation, it would be that man who, in the church, in the theater, or wherever, should say that we are not a Christian people. He had the highest hopes for this young and vigorous nation. The new empire rising on our western shore is to be a new center from which the Word of God shall go to distant nations. Its position in some respects resembles that of Palestine—lying on the extreme west of the Pacific as the other on the waters of the Atlantic. There is no spot on the earth from which the Bible could radiate so widely as from San Francisco. Let the American Bible Society mine towards the West, and let the British and Foreign Bible Society mine towards the East, and we will meet under the great Hymalahyah mountains. He was struck with the sagacity of the Committee in publishing their Bibles in English and Spanish, English and Dutch, English and German, and so on: they had combined the Anglo-Saxon tongue with other dialects; this storehouse of all knowledge—literary, scientific, moral and religious—would become the universal language of mankind.

Rev. Leonard Bacon, D.D., offered a resolution on the unlooked-for opportunities of circulating the Word of God in Southern Europe. He said it was a cardinal policy of the Bible Society to distribute the Bible among families. It was a household book, and every family should be supplied with it. This idea lay at the foundation of this whole enterprise. The Bible had been recognized, and still is, as a book for the church, for the priest, for the library; but it was emphatically a book for the family, and should have its place. It is the standard of truth—the living oracle, the book for the living ministry, for the school and the university, but especially for the family and the closet. The gift of the Bible, with the art of printing, carries with it the elements of all religious and all civil liberty. Where men have the Bible they will be constrained to search into its meaning, and then they will exercise the right of private judgment; and when they have exercised this high right, or rather, I may say, when they have discharged this awful duty of learning for themselves the will of God from the Word of God, then is the spirit of freedom planted among them and incorporated with all the forms of life, so that it "cannot but with annihilation die." Both as cause and effect, the circulation of the Scriptures is inseparable from civil and religious liberty.

After illustrating the divine authority and power of the Scriptures, Dr. B. explained the necessity and importance of improving the present opportunity to procure a new translation of the Scriptures into Italian. The present version, made from the original tongues, was not made in Italy, but at Geneva; and had never held that place, either in its literary character or in the regards of the people, that is held by our English version or by Luther's German Bible. Its style is obsolete and incorrect; and, as a translation, it is wholly inadequate to convey to Italians of the present age the meaning of the Scriptures. Ample help can be had now, and a translation can be made which will satisfy at once the scholars and the people that it speaks not in the name of Calvin, but of Peter and Paul and Jesus Christ.

Rev. Dr. Poor offered the closing resolution, in favor of the distribution of the Scriptures in the countries of Asia and in Africa. He said he represented the Jaffna Auxiliary Society, and his principal business here at present was to procure the encouragement and aid of this Society in bringing out a new version of the Bible in the Tamul language. He said it was an improved edition, calculated for all that people, numbering seven or eight millions. He wished Bibles to be sent to Ceylon—but he wanted preachers too. His experience of 35 years had fully convinced him, that however useful Bibles and tracts were, (and he made great use of them,) they were not and could not be a substitute for the living preacher.

THE EVANGELICAL ALLIANCE.

The American Branch Evangelical Alliance held a public meeting on Thursday evening, in the Reformed Dutch Church (Collegiate) in Lafayette Place.

Hon. Joseph C. Hornblower, late Chief Justice of New Jersey, presided. Prayer by Rev. Dr. Skinner.

Rev. Dr. Peck stated the object of the Society, and of the meeting. He said the aim of the Alliance since its organization had not been to multiply signatures so much as to diffuse its principles. He acknowledged the important aid rendered to the cause by that excellent monthly periodical, the *Christian Union*, edited by Rev. Dr. Baird. During the year three auxiliaries had been formed—one in Northern Pennsylvania, one in Philadelphia, and one in Troy. For a few months past they have for the first time had an agent in the field, Rev. Mr. Beach, of the Presbyterian Church, who was employed in the extension of their principles, by lecturing and forming auxiliaries. He believed the Society was destined to be immortal; for it had no antagonists but selfishness and sectarianism, and these must give way before the Spirit of Christ.

Rev. Geo. B. Cheever, D.D., drew an extended parallel between the objects and characteristics of the Evangelical Alliance, which is organized for the purpose of contributing to the genuine unity of the Christian Church and the Armed Intervention now organizing to reinstate the Pope in his temporal dominion at Rome, and maintain the supremacy of the apocalyptical beast. His discourse partook so much of the nature of a compact demonstrative argument from the Scriptures upon the application of prophecy to the events now transpiring, that it would be impossible to do justice to his leading ideas by a mere abstract. As we have a full report of this interesting speech we shall therefore reserve it and endeavor to make room for it at large in our next week's number.

Rev. Dr. Kennaday, of Philadelphia, said that perfect unanimity of sentiment is not to be expected in this world; but there was one grand platform on which all who love our Lord Jesus Christ might meet, and that was the platform of the Evangelical Alliance. He would never forget the throbbings of heart he had felt fifteen years ago, when Dr. Skinner prayed, as he did to-night, that they might all be one. He related an anecdote of Rowland Hill, who said some preachers were always preaching either physics or metaphysics. When they preached physics, they preached what nobody understood; and when they preached metaphysics, they preached what they did not understand themselves. The same Rowland Hill was one time engaged in a controversy, and he said he felt the devil clapping him on the back in the pulpit, and saying—"Well done, Rowland; give it to them, mon. When you were in Scotland before you took away many souls from me, but this time you have attacked the presbytery, and I have lost none; give it to them, mon—give it to them."

Rev. Dr. Cox followed. We are indebted to S. P. Andrews, Esq., the zealous propagandist of Phonography, for the following report of his address. The report we understand was entirely made by a lad, Master D. F. Murphy, only fifteen years of age, and will be found extremely accurate. We rejoice that this valuable art is introduced into the Free Academy of this city with a prospect of going into the Public Schools. We hope that every boy and girl will acquire this valuable accomplishment.

MY DEAR HEARERS:—I have learned of Christ, I think, that the excellence of a cause does not always depend upon the number of those that vote for it. It may do very well in the State; but in moral, and sublime, and ethereal things truth is no pensioner upon public opinion, and cannot be voted into heaven or out of earth by a majority. And a man whose religion waits for majorities has got a miserable low stratum of air for his horizon; he cannot see up to the clouds that darken him; he is in a very bad way, I should think, and his opinions will not stand the test. I have a great mind to venture here an explanation of a beautiful text of the Scriptures, and in doing it I need not endorse what my brother Cheever has so well said about the armed intervention of France. I think that what he said is well consistent with the difference between a true holy alliance and a most unholy usurper of that name. I would refer to a passage which gives us, I think, a clue to what is incomparably strong in Christian character. Christ said, "Upon this rock I will build my Church." What rock? Why, Peter to be sure! down to Pio Nono, number 253 from Peter, according to the calendar. A very queer rock! I should say it was a mud-heap. I was once traveling in a stage-coach, before steam was so common on land or water as it is now, in company with an intelligent gentleman, who involved a question in reference to the Pope's supremacy, and I was willing to give mine opinion. He was an intelligent man, and was a papist, and not at all familiarly acquainted with the Word of God. He said to me, "Sir, pardon me, but when I read, as my mother taught me, 'Upon this rock will I build my Church, and I say unto thee, thou art Peter,' &c., I am a papist." Well, sir, said I, when I read that text I am no papist. Do you really think Peter is the rock upon which the Church is built? "Other foundation can no man lay than that is laid, which is Jesus Christ, the rock of ages." What has Peter to do in rivalry of him? "Yes," said he, "but there is the text." Yes, said I, and it wants a man to understand it; and I advise you to go to the original and parse it, and find out the difference between the masculine and feminine genders—between *Petros* and *Petra*. He did not say, "Thou art *Petros*—upon this *Petros* I will build my Church; but he said *Petra*, the abstract; and the true interpretation would be—upon that which makes thee a rock, &c. What makes him a rock? This the text shows as clear as day. Jesus said to Peter: "Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed this unto thee, but my Father who is in Heaven." How did Peter know "Thou art the Christ, the son of the living God?" It was not flesh and blood that taught him—that gave him that rocky character—but divine teaching. It is exactly that thing and nothing else that makes a conviction, with which nothing else can compare in the human mind. What is the reason that the woman who could not talk for Christ could burn for him? Because she had learned it of God, and knew of whom she had learned it. There is nothing like it; it is the very essence of a Christian. Upon this *Petra*—upon that which makes thee a rock and gives thee *Cephas* for a new name, instead of Simon Bar Jona, I will build my Church, and the gates of hell shall not prevail against it, as it is at this day, was in the beginning, and ever shall be, world without end: Amen. Then said he to me, "Sir, are you sure that the word is *Petra*, and not *Petros*?" I am sure, said I, and I always travel armed; I have a pocket-pistol in my pocket, in the shape of a Greek Testament, with which I can shoot both you and the Pope. "I cannot read Greek," said he, "but I will take your word for it." You had better, said I, for it is the word of an honest man. From these premises you can make your own arguments, and deduce your own conclusions. "Sir," said he, "if it be so, my popery has evanished." Well, said I, good journey to it; the sooner the better; there is not a particle of it in the Bible, and ought to be none of it in you.

The great fact that the Church is one, and that that great truth ought to be signalized and honored practically more, and that we ought to display a higher sense of that truth, every enlightened Christian with whom I ever conversed has a growing and richly ripening conviction. If you should ask me why this Alliance has not taken more in this country, I believe I should be compelled to answer that it is because our piety is so very sectional and sectarian. I really think it is. I love my own denomination, just as my dear brother Kenneday says I ought to. He loves his. I am glad that he does; let him stick to it. It is his duty to make the Methodists better. I wish I could make the Presbyterians better, beginning with myself. But the fact is that we ought never to love any denomination—any tribe—so as to forget Israel, and especially Israel's God.

Why, my dear hearers, the fact that the Church is *one*, is taught us throughout the Bible. How many wives—how many brides has the Lamb? Just as many as Adam had in Paradise—one. He hateth putting away. He hateth bigamy and polygamy, and everything else that adulterates Heaven's beauteous and everlasting ordinance. The Church of God is one; Heaven is one; the Gospel is one; Christ is one; the Truth is one; and the Holy Spirit that sanctifies us all is one. I find, for one, what a great many excellent men said in Freemason's Hall, where our debates took place three years ago next August, to be true. "Why," said one, "I find I have a great many more brothers and sisters than I thought; I belong to a larger family than I supposed." Some one said to him: "In finding out that, you are getting to be a larger man: you belong to a grander family and household; and every one that loves Christ is your brother—he has a family likeness; and if he has some defects, so have you." We all have a great deal of wood, and hay, and stubble to be burned to fit us for Heaven. We are imperfect; but imperfect as we are all, the fact that we agree in all substantialities, and that we agree to a degree that the world seems not to anticipate, is a most convincing proof of the essential unity of Christ's Church. See how Christians pray when sectarianism and theological speculations are forgotten—when devotion is awakened, and God fills the orb of the soul! See how the tendencies are concentric—how they go to Heaven and how they come from Heaven; and see how they interpret the glorious destiny of the Church, gathering together in one head, under one grand captaincy of Christ, all things that are cognate and related in Heaven and on earth. This will be done in the end. Shame to us that it does not proceed with more progress and effect.

I wanted to say, in connection with my remarks on popery, that Merle D'Aubigne's idea deserves to be taught and understood more extensively than it is. He says that the grand principles of a genuine Protestant faith are not only more united by necessity, by fundamental and unrepealable law, than is generally supposed: but that he believes that there is no other moral union that is genuine upon the face of the earth. The organic union of Romanism is a sheer conceit and deceit. There is no union there. We know that the history of sentiment there shows that there is no real union there. Here is spiritual union, beginning with God, hearing his Word, acknowledging it as his Word, acknowledging its supremacy, and exalting it as the faith and hope and charter of the sons of God. Here begin the seeds of unity in the mind. Suppose one man understands it better than another, but all of us understand it so as to be able to depart from iniquity and to trust in Christ. Is not this a grand union begun, that shall flourish in the light of God's countenance, until it triumphs in the light of his throne? What union is there upon the face of the earth like it—unearthly, divine, eternal?

But I wanted to tell you something else in reference to our doings. Lately the Board of Counsellors passed a unanimous resolve to invite our excellent friend Baptist Wriothesley Noel to come over here and visit us, and help our cause of Alliance. We have a letter prepared, and it will soon be speedily conveying to him that resolve. And it is a queer and pleasant coincidence that we have heard, by a private hand, that he intends, and is preparing to come. I do not care about Charles Albert's coming here: I do not want to see the Pope here either; but I will be very glad to see that most excellent brother of Lord Gainsborough. What shall we say when he comes? He is a nobleman by nature—much more by grace. He has some attributes of character and excellence in which I have scarcely ever known his peer. When you see him and get acquainted with him, as I should be very glad all Christians in this country would, I think you will find that he has more humility, more unaffected simplicity, and therefore more genuine dignity of character and manners than you ever conceived. "Charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not its own; is not easily provoked, and rejoiceth not iniquity, but rejoiceth in truth;" and Baptist Noel is very much like charity. He is not so young a man as some suppose. If he lives until the 16th of July he will be 51 years old; and it is quite time that he should come to see America if he is ever going to. I am glad that he is coming. But when he comes here to see our Alliance, he will probably ask, why are its fast friends so few? If he asks me that question, I have a great mind, on my own hook—without making the Alliance responsible—to whisper into his ear confidentially, that, in my opinion, it is because we have so little genuine heavenly piety in our churches, and especially in our pulpits, as a general thing in the United States. I do not believe that there is no piety in the country; but I do believe that that piety needs an essential augmentation; and if it had it this Alliance would be better appreciated on earth, and more assimilated to what it is in Heaven. There are some great men, in New York and other cities, who preach the gospel, that will probably wish to become intimate with him. But I think they will feel a little flat in his presence: I do, indeed. They will feel still more so if they should hear him preach such sermons as he used to preach in St. James' Chapel when he was one of the Queen's chaplains. He no more cared for that little wife of Prince Albert than if she were not there. He used to preach repentance, and faith, and *hell-fire*, with as much uncompromising plainness as if she had not been there; and if he could have got an opportunity in the palace he would have talked as plainly to her conscience. He does not do it to outrage her because she wears a crown, but he must do his Master's business; and crowns and coronets together are to him very small things. As for the jewels that spangle them, his eye does not see them. I am glad that he is coming here, and that too with our Reverend friend, Frederic Monod, of Paris, formerly editor of the "*Archives du Christianisme*." He is brother of that most eloquent preacher, the Rev. Adolph Monod. Frederic Monod is an enthusiastic man and a man of sense, piety, and *clarity* of character, and a fit companion for Baptist Noel. I do not know exactly at what time they will come; but I really believe that when they come it is probable that they will do us a great deal more good than they may expect to find among us; and I cannot but think that when they represent the cause of the Alliance it will be interesting in more and in newer lights than it has been.

My dear friends: it is a great thing for us to have our hearts enlarged and our sympathies expanded. Last communion in my church there were 13 added. One of them was baptized—the wife of an excellent man, who was added with her and her mother at the same time. Last week they went to Europe. I had the pleasure of announcing them on certificate, not only as members of my church, and commending them to my friends as such, but also as members of the Alliance. They went there with delight—young Christians in the fervor of their first love; and I know that if God spares them to visit Liverpool, Ireland, Scotland, different places in England, France, Germany, Switzerland and Italy—as they intend to visit all these countries before they return—wherever they go, next to the formal passport that they have from the Secretary of State, they will be invested with a passport to the hearts of loving Christians, who will joyously recognize and welcome them as members of the American Evangelical Alliance. These are some of the incidental relations that are often left out of the account.

I have heard that men who respect the Alliance at a distance, but stand off from us, have sometimes said that their reason for keeping out of the Alliance was because it was in the hands of such gentlemen as Dr. Patton, Dr. Cheever, Dr. Cox, Dr. Peck, Dr. Skinner, and some other excellent men, with whom I am very happy to be named. But I would say to such, in behalf of those gentlemen and myself,—We will very willingly get out of our places if you will only come in and fill them. Why have you left us here to serve alone while you are not *especially* sitting at the feet of Christ. We wish you would come and eclipse us; we are waiting for you. Do you really think that there is no grand divine principle in our cause? You know better. If that principle has a rally for its friends why are you not among them? Is it not the Master's voice? Shall you find your glory except in following Him when He displays a standard?—except in responding when He sounds the trumpet?

I really think it requires something of this very Alliance to ameliorate the piety of American Christians. They have a sectarian asperity in their piety. I have sometimes heard that our Methodist brethren are very sectarian. I have not found Dr. Peck so, and to-night I am very happy to be better acquainted with our brother from Philadelphia. All our Methodist brethren have shown a largeness of heart in reference to this question for which I am willing to do them justice and give them credit. The fact is, we are all too sectarian. I shall not at all love my denomination less because I love Christ's Catholic Church and himself more.—These things are entirely consistent, and it is high time that we were so christianized in America as to elevate our piety, and so educate it for Heaven by disciplining it on earth to love Christians because they are Christians—to love the members because we love the Head. But I intended to conclude before: and especially as my brother, Dr. Brainerd, of Philadelphia, who was with us in the Alliance at London, is here, it is time that I should give way to him.

I well remember that he was with me when the Great Britain was upon the point of going to destruction. That night we shall never forget—in which God took care of us, and by miracles of his own providence. We had many members of the Alliance on board, and we had then but one word and thought together, when we expected with all rational human certainty that in about five minutes we should be in eternity. And if we had known more of the facts, without knowing them all, we would have been surer of it: but in God's providence we were saved; and having obtained help of Him we are here to-night to praise Him.

As Dr. Brainerd was called upon enexpectedly and without preparation, he did not attempt a formal address, and our reporter took no notes of his remarks.

AMERICAN PROTESTANT SOCIETY.

CHRISTIAN ALLIANCE.

The Anniversary of the American Protestant Society and Christian Alliance was held on Thursday evening, the 10th inst., in the Mercer-street Church. In the temporary absence of the President, Rev. Dr. Hutton, one of the Vice Presidents, was called to the chair. The meeting was opened with prayer by Rev. Dr. Patton. The 100th Psalm was read by the chairman, and then sung by the Portuguese Exiles who were present, in their native language.

An abstract of the Treasurer's Report was presented by Mortimer De Motte, Esq., Treasurer of the Society. The Corresponding Secretary, Rev. H. Norton, read an abstract of the Annual Report.

ABSTRACT OF THE SIXTH ANNUAL REPORT.

The Report refers to the changes of the Papacy during the last year, as a crisis in its history. The unwonted action at the heart of Popery is felt at the extremities. This, together with the revolutionary attitude of Europe, opens the floodgates of emigration to our country. Now, what is to be done with these millions? What is to be their character, influence and destiny? The patriot and philanthropist inquire, as well they may, when they see our institutions are in peril. Higher motives may awake the Christian who looks at these emigrants as immortal beings who famish for the want of spiritual provision. The *earlier* benevolent societies, such as the Bible, Missionary, and Tract, did not anticipate such hosts of emigration, and hence made no provision for them. To meet this emergency, the American Protestant Society was formed. It directed all its efforts to the foreign population in the United States. For five or six years it has had its missionaries and agents among them. Under the labors of one missionary there have been more than two hundred converts, and of another, nearly three hundred. In all, during this time, more than fifteen hundred conversion have taken place among the Papal population in the United States, where their missionaries have labored. Facts of deep interest are stated, showing the results of efforts among the Irish, Germans,* French, Spanish, Portuguese, &c. The Society has circulated *gratuitously* during the last year about two millions and two hundred thousand pages of tracts and books.

The Report speaks of the Madeira Exiles, who, driven from their country for reading the Bible, have sought the protection of the Society. The Society has made provision for six hundred of them in Illinois, and now wants the funds for their transportation.

Finally, the Report speaks of the union of the American Protestant and the Foreign Evangelical Societies and the Christian Alliance into one Society, to be called "The American and Foreign Christian Union." This will have a Home and Foreign Department, and will prosecute the whole work for which the three Societies were formed.

Rev. Dr. Baird moved that the Report be approved and published.

Dr. Baird alluded to the wonderful progress which had been made within a few years past with respect to the work among Catholics. A great change has taken place in the feelings of the Christian public toward Catholics, and in the mode of approaching them. We are just learning how to do good to them, and in fact how to do good to anybody. Roman Catholics are to be reached by kindness. The Providence of God has prepared the way in a remarkable manner for operating among them at home and abroad.

Rev. Mr. Thompson seconded the motion, and as the official representative of the *Christian Alliance* added a few remarks on the subject of religious liberty. The Christian Alliance had put forth the grand idea of religious freedom for the world. That which had been regarded by some as a chimerical, or a philosophical abstraction, by others as covertly political, and had been treated by many with indifference, had now come to be, in the Providence of God, one of the most pressing demands of our time. We who are living in the full enjoyment of religious liberty, never having known persecution, and therefore not half conscious of the value of our birthright, had need of facts and appeals such as God's Providence has furnished to stir us from our apathy and cause us to feel, and pray, and labor, for those who are oppressed for conscience sake.

Here, said he, pointing to the Portuguese, is an argument that must stir our inmost souls in this cause. Here are men and women who have been hunted up and down the sunny vales and vine-clad hills of their native island, who have been immured in dungeons, threatened with death, stripped of all that they possessed and driven into exile—and all for Christ's sake and the Gospel's. Is there no call for a Society to advocate and diffuse the principle of religious freedom?

At this very hour too, in *Protestant England* there lies in prison an evangelical minister, a man of humble, sincere, earnest piety, beloved by his flock, imprisoned to gratify the malice of a bishop, by odious and obsolete forms of law, for the crime of preaching as a dissenter after he and his flock had left the establishment and his chapel had been registered as a dissenting place of worship. And is there no occasion for a demonstration on our part in favor of religious liberty?

But there is another argument more potent than either. The new government of Rome—that sagacious and energetic republic which has has found so little sympathy from the secular press of this free Protestant country—has just exhibited a master-stroke of policy, in causing to be excavated and exposed to the popular gaze the dungeons of the Inquisition, with their dread enginery of torture, and in giving to the press the archives of the Holy Office. [Mr. T. here gave the account of these discoveries from the correspondent of the *London Daily News*, which will be found in another column.] When all Rome shall have visited those gloomy dungeons, shall have gazed upon those iron-bound cages and those niches of stone in which the unhappy victims of the Catholic Church pined in a living death, shall have trod the dank floor of that subterranean charnel-house, matted with human flesh and hair and strewn with calcined human bones—when those dark and treacherous archives shall have been published to Italy and the world, —then shall we have an argument against spiritual despotism, against that tyranny which lords it over men's faith and conscience and opinions, which shall flash through the civilized world like an electric shock, which Europe shall feel, which Christendom shall feel.

The cause of religious liberty has gained much the past year by the revolutions of Europe. I do not believe that it is now retrograding; I do not believe that it can go back. The statement that France was about to combine with Austria and Spain to restore the Pope to his temporal sovereignty was essentially erroneous. Our secular papers copy too closely the *London Times*, with its bitter animosity to France and its contempt of Italian liberty. Rev. Mr. Bridel, so favorably known among us, makes altogether a different representation of the matter. So does the speech of M. Odilon Barrot, reported at length in the *London Daily News*. [Mr. T. here read the extract from the letter of our French Correspondent, published in *The Independent* of last week.]

Whatever may be done by Austria to restore the Pope, depend upon it France will have no part in it. She will be there to guarantee to the Italians their essential rights and liberty.

It is high time for us then to move in earnest in this matter. And I look upon the union of these Societies as a grand medium through which to act upon the European world in favor of religious freedom. Let us make persecution execrable as the slave-trade is execrable. Let us proclaim for all men—Jew and Gentile, Greek and Roman—liberty of thought, of worship, and of conscience.

The resolution was adopted.

Rev. Mr. Day, of Mass., addressed the meeting, particularly on the subject of emigration, which in 1820 had arrested the attention of the sage of Quincy, and called forth his celebrated letter. From Congressional documents we learn that, in 1820, the number of foreigners in our country to the number of natives was 1 in 1600, or one-forty-eighth of the annual increase. From 1820–30, the ratio was 1 to 80, or one-twenty-fourth the annual increase; in 1840, it was 1 in 60, or one-eighth the annual increase; and in 1848 it was one-sixth. We must give our Gospel to them, or they will give their Gospel to us. We must let our light shine on them, or they will roll their darkness over us. We have hopes and expectations; so have they. Ours are based on prophecy. On what do theirs rest? A late Roman Catholic writer says: "A new day is dawning on the Church in this favored land. Ours shall yet be consecrated ground where the hills and valleys echo the convent bell. The Cross shall be planted over the length and the breadth of the land. Our happy sons and daughters will drive away fear and evil by their matin and vesper hymns." Mr. Day here recited in Latin an evening hymn to the Virgin. He would admit the power and influence of good singing, especially by the better portion of creation; but he did not think his Satanic majesty would be frightened at singing in a language which perhaps he did not understand. He once heard a mother, whose child had been injured on the railway, calling earnestly on Mary to save it. Oh! had she but known Him who could say, Daughter, be of good cheer.

Mr. D. narrated some interesting anecdotes, illustrating the power of kindness to reclaim Catholics. He

just cause for pride than the Jew? Joseph Wolff said, when the noble family into which he married expressed their dissatisfaction at the union, "The family of Abraham, Isaac and Jacob was as good as the family of Walpole." No descent from the sea-kings of the North or from Norman adventurers is to be compared with such a lineage.

Dr. B. then alluded to the influence exerted at this day by Jews upon national affairs, upon the courts and revolutions of Europe, and upon the world of science and of letters.

In prosecuting the work of this Society we are not to look for the mere conversion of individual Jews—one uniting with a church here and another there—but we shall find in this street and in that synagogue men turning as of old to Jesus of Nazareth. And when it shall be seen that conversion does not imply extinction of nationality then the day of Israel's redemption draweth nigh. There are indications that that day is at hand.

AMERICAN AND FOREIGN BIBLE SOCIETY.

This Society, which is supported chiefly by our Baptist brethren, held its anniversary on Thursday evening, in the Oliver-street Baptist Church, Rev. S. H. Cone, President, in the chair. The meeting was opened with prayer by Rev. Mr. Osgood, a returned missionary.

From the Reports we learn that the receipts of the year were $39,840, and the expenditures $38,321. The receipts were nearly $5000 greater than in any preceding year. Among the appropriations were $6000 to the Baptist Missionary Union for publishing the Scriptures in Karen, Chinese, Assamese and Siamese, and $7,627 for European distribution. The following is a summary of the year's business:

Publications.—10,017 Bibles, 20,347 Testaments; total, 30,364.

Issues.—13,638 Bibles, 26,940 Testaments; total, 40,578.

Gratuitous Appropriations.—4,522 Bibles and 11,018 Testaments; total, 15,540; value, $2,824 57.

Life Members and Directors.—324 life members, and 22 directors, added to the lists.

The Society has pledged itself to a large increase of its operations in Germany. It has authorized Bro. J. G. Oncken to employ on its behalf ten colporteurs, nine of them at a salary of $100 per annum, and one for the city of Hamburg and vicinity, at a salary of $140 per annum; to stereotype a duodecimo Bible, and a 32mo. Testament; to print for Austria alone 50,000 copies of the Testament already stereotyped; and to keep up a constant supply of Scriptures for the depôt at Hamburg, and the use of all the colporteurs, by printing from the various plates of the Society. It has also assumed the payment of a part of Bro. Oncken's salary. At least $12,000 will be needed for these combined expenditures in Germany.

Large appropriations will be wanted for the Karen Scriptures. Of the $4,500 originally asked for the past year only $1,500 have hitherto been paid. To the balance wanted must be added the anticipated expenditure of the present year.

The number and pressing urgency of the demands for the present year require that the income of the Society should be raised to at least $50,000. At this sum the Report aims, and all the friends of the Society are earnestly exhorted to exert themselves for the attainment of this object.

The acceptance of the Report was moved by Rev. Thomas Armitage, of this city, and seconded by Rev. Messrs. Porter, and Somers and Kincaid, late missionary in Burmah. Mr. Armitage said that the cause of the Bible must succeed—it can never be put down: the thousands of books written against the Bible have passed into forgetfulness, or disappeared; but the Bible remains unscathed, and is in higher esteem by larger portions of mankind at this hour than at any preceding period.

Mr. Kincaid wished to show in what manner and to what extent the Society had been instrumental in introducing the Gospel to the millions of the Burman nation, in connection with the labors of the Rev. Dr. Judson; and also to the Karens, in connection with his own labors. He was sure the 10,000 converts from the latter would unite in expressing their thanks for the sympathy felt by Christians in this country, and through whom the pure, unadulterated Word of God had been furnished them in their own language.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

A highly interesting meeting in behalf of the American Board appropriately closed the public exercises of our holy week. The meeting was held at the Tabernacle on Friday morning, May 11th.

Hon. Theodore Frelinghuysen, President of the Board, took the chair, and after an earnest prayer by Rev. Dr. Condict, of Newark, addressed the assembly on the importance of the cause of Foreign Missions. He said the mighty West had our first claims for the supply of preachers of the Gospel of Christ, and for our prayers for a visitation of the Holy Ghost; and second to this was the East, and only second. We could expect no returns from those benighted countries, except the gratitude of the redeemed and ransomed. It behoved the churches throughout the country to ponder the command of the Redeemer, to preach the Gospel to every creature. When this shall be done Zion will shine in a new light, and the enemy will be driven away.

Rev. Swan L. Pomeroy, D. D., one of the Secretaries of the Board, made a brief statement of the affairs of the Institution. He said, that as this was not the Annual Meeting of the Society he should not present a formal Report of the condition of the Institution. The Annual Meeting would take place in September, but he had deemed it proper to present some of the more prominent facts connected with the operations of the Society. At the last Annual Meeting the whole number of missionaries, assistant missionaries, and native helpers in the employ of the Board was 557; since which time they have sent out 15 missionaries with their wives, making 30 persons. He referred to the death of Rev. Mr. Pohlman, missionary at Amoy. They have 75 churches organized, with about 26,000 members; 12 seminaries for the education of native preachers, and 18 other boarding schools, and about 300 free schools, the whole having about 12,000 pupils, receiving an education more or less complete. The public schools in the Sandwich Islands are not included. There are 11 printing establishments, with types to print books in 30 languages.

The financial condition of the Board is not all that could be desired, but yet it is such as to inspire courage and energy. At the last Annual Meeting there was a debt of $60,000. Towards the payment of this debt there has been already $46,000 pledged, of which $39,000 have been paid. The ordinary receipts for nine months, ending April 30, have been $178,387, making the total receipts in nine months $217,000. To pay the remainder of the debt within the year, and to meet all the current demands on the treasury, it would be necessary to receive in the three months of May, June, and July, $90,000, or $30,000 per month. The receipts have sometimes equaled that sum, and it was highly important that the Board at its Annual Meeting at Oswego should find itself free from debt. He presented this statement of the condition of affairs that the churches and individuals might redouble their energies, and increase their subscriptions and contributions, so as to meet the emergency.

Intelligence had been received that there were revivals going on in several missionary stations. There was a great outpouring of the Holy Spirit among the Stockbridge Indians, in Wisconsin. This was a remnant of the ancient tribe to which the celebrated John Sargeant and President Edwards preached one hundred years ago. Seventeen or eighteen young men and women of the tribe had already been hopefully converted, and the prospect was that the whole nation would be brought to the knowledge of Christ.

A revival was going on in Gaboon, on the coast of Africa; and many of the natives had been brought out of heathenish darkness into God's marvelous light. The particulars of this intelligence would be found in the next number of the *Missionary Herald*.

Great success was also attending the efforts of the missionaries in the Sandwich Islands, and among the Nestorians. This seemed to be the propitious moment for increased efforts in this glorious cause. God seemed to say, Go forth and take possession of the land.

Rev. Dr. Scott, of Newark, introduced his remarks by the supposition that, in some recently-created world, the guardian angel of this earth should be asked what was the great business and duty of the inhabitants of our world. The angel would reply—To SPREAD SALVATION FROM POLE TO POLE AND ROUND THE GLOBE. We rejoice, said Dr. S., in the belief that the world is to be brought back to its true allegiance; this assurance animates us in our work, and throws a beauty over the future, without which we should be in danger of sitting down in despair. We see already the evidences of restoration in its march onwards. The time is coming when nations shall be born in a day. He regarded the missionaries as the legitimate successors of the Apostles, going to plant churches in destitute places. This is a great creating work, while the sustaining and cultivating churches already planted is mere provident work, and creating is far greater.

In working out the great work of missions we cannot but see that it has been attended by a great number of Special Providences. Each leading mission has been marked by such Special Providences, and affords evidence too that there was such a Providence presiding over the first planting of the churches in the New World—the Congregational Churches in New England, the Presbyterians of Holland and Scotland here, and the Episcopalians in more southern States.

He had often pondered on the question in reference to the late changes on the Pacific coast, If there should now come an avalanche of heathenism from Eastern Africa upon the shores of this continent—what is to save our institutions from being overwhelmed? And now he saw the special design of Providence in selecting the Sandwich Islands to receive the Gospel at so early a date. A little speck of land, in the midst of an ocean that is itself larger than all the land in the world had been thus singled out. But now it is plain—they break the force of that avalanche. What would be the prospects of California if these Islanders were now in their original pollution and degradation?

He urged the great importance of efforts to counteract the mighty influence of that Popery which has incited even the new Republican France to engage in crushing the infant spirit of Liberty in Italy by reinstating the authority of the Papal Throne—to counteract the influence of the Greek Church, whose firmest stronghold is in Russia—that great empire whose giant bulk on the North leans against the North Pole, on the other side upon the Uralian mountains, and whose feet are bathed in the Bosphorus. Our children must be those whose lot it shall be to battle against this mighty array of error; and parents are bound to train the rising generation in the knowledge of the Truth, at every family altar and in every household!

Rev. Daniel Poor, of the Ceylon Mission, was the next speaker. He gave a most interesting account of the Missionaries at Ceylon, who sailed from Newburyport 33 years ago, on the 23d of October, 1815; nine in number, eight beside himself; and of whom five are now alive and in active service. Four have been taken away to a better world: the first of these was the beloved Warren, of whose death-bed he gave a cheering account. At that hour, Mr. Warren said his Savior had given him greater joys than his weak body could sustain. A thoughtless young man who watched by his bedside was so wrought upon by the scene that from that time he became a believer and lived the life of a Christian.

The second death was of his beloved wife, the third was Mr. Richards, and the fourth was Mrs. Richards, who married Rev. Mr. Knight, of the Church Missionary Society, and died. The other five are still living; Mr. and Mrs. Bardwell, in this country, Mr. and Mrs. Meigs, in Ceylon, and himself. He gave a history of the proceedings of the mission, the methods adopted, the schools, the condition of the people, who had relapsed into heathenism after a nominal profession of Christianity under the Portuguese government, and afterwards under the Dutch. He described the feelings of sadness with which they yielded to the requirement to discontinue the village schools, of which they had at one time 175, with between 8000 and 9000 pupils.

After a somewhat extended account of these matters, Mr. Poor turned to the inquiry, How does it happen that the churches are in so unsatisfactory a condition? Why have they not yielded pentecostal fruits after enjoying pentecostal blessings? If you look into the first four chapters of the Acts you will see what a spirit prevailed of brotherly love and unity, and of personal enlistment in the service of Christ; how they brought their possessions to the Apostles for the wants of the Church. He had not said before what he was now about to say as the answer which he felt bound to give to this enquiry. He thought the motive power of Christianity was gone from the churches. What is that? You who read your Bibles carefully, answer me; What was it that fired the Apostles and the first churches with such love and zeal, so that no man reckoned aught of the things that he possessed as his own, neither counted they their lives dear unto themselves? It was, said he, this one thing, that they waited for the coming of the Lord, they felt that the Lord is at hand, they waited for his speedy appearing, they regarded the time as short, and the day as at hand, they lived and acted under the vivid impression of what Peter described in the 3d of Acts as the restitution of all things. Does this describe the Christians of the present day? Are they generally looking for the speedy coming of Christ? Mr. P. said he had three reasons for despairing of the recovery of these churches to this doctrine. One reason is that the Devil has so mixed it up with Millerism, and Mormonism, and other wild delusions. Another is, that the truth is so often held in Antinomian unrighteousness by those who stand aloof from the cause of missions. And the third—here the speaker yielded to a suggestion and stopped the discussion of the subject.

He then said he had seen many strange things after revisiting his native country after an absence of 35 years—the telegraph, the railroad, &c. But he wished to leave a memento of the cause of Missions for the particular consideration of the people of this city. It is the CROTON WATER, the finest emblem of what this Board of Missions ought to be. What benefits are wrought by it! What energy and skill in bringing it! What a vast expenditure for so great a good! Let this be the emblem of the Board, with the same depth of counsel, and the same breadth of view, and the same efficiency in action, and the same liberality in expense, and the world will soon be converted to God.

Rev. R. S. Storrs, Jr., was the next speaker, (the Missionary Hymn having been sung by the audience,) and offered a resolution expressive of the need of reviving of religion among the churches in order that they may meet the calls which Divine Providence is now making for more liberal efforts in the cause of missions. The Providence of God, he observed, is doing what the Church itself could not do, in breaking down obstacles and opening doors for the introduction of the Gospel, and bursting the granite crusts for the good seed to fall and take root in the clefts. The Spirit of God will go wherever the Word of God is carried, and make it mighty and effectual. God is working oftentimes when he is least observed, bringing out results that are least expected, using incidents the least important, waking up new desires in nations, breaking down hostile powers when they seem least assailable, and showing to a people that golden shaft let down from heaven to earth round which they may clasp their arms and pass upward from their degradation and misery. God thus does in the minds of a nation what human intellect and argument, human fancy and zeal cannot do; and hence we know that the future triumph of the Gospel is not a matter of inference or hope, but of certainty. Because God is for us, who can be against us. What then do we need for the attainment of this success?

This is to be attained by unfaltering efforts on the part of Christ's disciples. We must have faith to see the operation of God in events. Edward Irving said that for a man to comprehend the operations of God is for a mole beneath the ground to comprehend the marchings and countermarchings of an army above him. We need to place ourselves upon an elevation from which we can look backward upon the Past, and look around upon Divine Providence, and look forward to the end. Our work is to be done, not by multiplying systems of machinery, as if by putting a pump into the sand we could create fountains in the desert, but by such efforts with such a spirit as are witnessed in a Revival of Religion—such seasons as the churches have enjoyed, which stand along the Past like the lights of a city by which all may see their way and rejoice. Nothing but this will bring Christians into a state to be moved as they ought with the condition of a lost world, and make them willing to give their substance, their children, and themselves to the work of missions. The soul must stand beneath the Cross of Christ, to be baptized with the glory and the gloom of Calvary, and turn to Christ as the members to the head. This is the affinity with Christ which the Apostles had, when Paul could say, It is better to depart and be with Christ, nevertheless to abide in the flesh is more needful for you; when Stephen could say, as the stones were raining upon his head, Lord Jesus, receive my spirit. Not a pantheistic unity destroying identity, not an Antinomian unity absolving from obligation, but a personal union of one pure being with another pure being—intelligent, and voluntary, and cordial, making his designs ours, his views ours, and his feelings ours.

This is what we need, and what we ought to pray for and labor for. There never was a time when so much depended on present and great and strenuous efforts of the friends of missions as now. We fear this evil, and we fear that evil—Popery, Infidelity, Pantheism, Atheism—and we have reason to fear, for they will come upon us unless we work. And it is no less certain that they will not come if we work as we ought.

There is nothing so melancholy to read as the records in ancient history concerning one and another of the great men of the world—"Which things being done, he died." Yes, and what he had done died with him. But he that lives for God, his work never dies, it goes into the living system of Christ's kingdom, and lives and grows, and fructifies, and extends, and becomes in another world wealth and joy, and a crown of glory.

And now at this juncture, when God is (I will not say creating a soul under the ribs of death, but) awaking life under the shell of Romish ordinances and among the dry bones of superstition, bowing the hearts of rulers and people by his omnipotence, and waking up everything generous and devoted, shall not our prayers ascend in a vast column to bring down his blessing? If this is the work of God, let us take our point of view at the cross, and let us take our impulse from the Savior, who poured his life out for the world, and pray down that heavenly influence of the Holy Spirit which some of us of late have witnessed, which we all have desired and labored for, and which all shall witness who desire and labor for it.

This temple of the Lord will rise, not like an exhalation out of the ground, but built up as God's building, step by step, gradually, by labor, and prayer, and faith; not stained with blood nor echoing the groans of slaughtered nations, but echoing the anthems of praise and redolent with the incense which is the prayers of saints. Who shall tell the influence which shall be exerted by germs planted in this great age? Let us go to our various centers of action and influence with this resolution embraced as a living principle of action and hope, that the Truth of God is still as powerful as ever, and the Spirit of God as ready to go with it and give it effect. Natural laws may be suspended; the sun may never shine again upon the earth; but as certainly as the sun rises this work will go on, and all the North and South, the East and West, shall bow to one Savior, and acknowledge one Lord on earth, and one hope in glory.

Rev. David T. Stoddard, Missionary from Oroomiah in Persia, followed, with a highly interesting description of the Nestorian mission, of the revival of religion in 1846, and of the deeply interesting work in the present year, the news of which had but just arrived in this country. Six years ago to-day, he said, he was at Trebizond, on the Black Sea, a place now of melancholy interest in his eyes, as the grave of his beloved wife. A journey of many hundred miles across the mountains of Asia brought him to Oroomiah. The Nestorians were a highly interesting people. Converted to Christianity in the Apostolic age, they had for many centuries prosecuted a series of missionary enterprises hitherto wholly unequaled in extent by any modern effort, over the sands of Arabia, along the shores of the Caspian, beyond the mountains of Hindostan, and in the Celestial Empire. They had retained much of the simplicity of their ancient faith, but had lost the power of the Christian life. They are a warm-hearted people, enterprising and intelligent. The missionaries found them without schools or books, or a single educated man among their ministers. The Bible existed only in manuscripts found in the churches, and covered with dust and mildew. Their morals had become corrupt; Sabbath breaking, lying, stealing, and every other vice were prevalent. They had only the religion of cold forms and ceremonial worship—the name of Jesus on their lips, but strangers to the love of Jesus and the hopes of salvation. The pioneers of the mission whom he found in the field had mastered the language so that they could preach in it with ease and power; and had reduced the popular dialect to writing, and translated into it portions of the Scriptures, and prepared other books of instruction; had enlightened many of the ecclesiastics, and were beginning to find a conscience among the people. Things were in silent and steady progress, the government favored them, and the ambassadors of England and France countenanced and protected them.

Of the cheering events of 1846 none of his hearers were ignorant: when the Nestorian Church awoke from the sleep of ages, the Holy Ghost moved on the minds of the people, and scores of men bowed before it like trees before the wind. In the Seminary, in the Sabbath School, in families, and even in remote districts, the inquiry, What must I do to be saved? was made with such deep feeling as he had never witnessed. For a worship of dead forms in a dead language arose the cries for mercy of those who felt that they were lost, and nothing could save them but the grace of God in Christ.

After describing the results of this revival, the cause of his own absence from the mission, and the anxiety he had felt for those he had left behind, and the relief he had felt, as well as the rebuke to his weak faith, on the receipt of letters describing another glorious work of grace in the mission, he read portions of a letter from Mr. Perkins, dated the 7th of January, describing the commencement of the revival, in an extraordinary spirit of prayer among the pupils of the Seminary. On the 13th, Mr. Perkins writes of the increased feeling among the students. It was Saturday, and the day was warm and beautiful, and at first there appeared to be some little diversion of their minds from the Great Concern, but the day was spent in exhortation and prayer. We regret that our limits do not allow us to proceed with this narration from day to day in all its particulars. The feeling became very intense, and there was at one time danger of undue excitement, but the missionaries and their native helpers pursued a judicious course to direct the interest in safe and useful channels. Mar Yohanan appears to be truly converted to God. February 8, a company of strolling Mahomedans with a lion came into the village to make a diversion, but were overruled in their purpose.

A letter was read from Dr. Wright, dated Feb. 2, describing the work in the city of Oroomiah, from which the Seminary is distant about five miles. Letters have been received to Feb. 26, which describe the work to be like the opening of the windows of Heaven upon Central Asia. Mr. Stocking describes the scenes of the revival in the country villages as deeply interesting. "Mar Yohannan had a severe struggle between his deep convictions of sin and his proud heart; but grace finally overcame, and he is now a humble and earnest preacher of the Gospel." His confessions of past error and unfaithfulness are most affecting. One of his first efforts was to visit the Patriarch, Mar Shimon, and preach Christ to him, and urge him to repentance.

Deacon Isaac, the talented brother of the Patriarch, has become a believer. He was before proud but frank; now he is humble and cautious, and seems to be benefited by the conversation and prayers of the humblest saint. His whole habits are changed, both public and private. Other striking cases of conversion were mentioned. Opposition is silenced; persecution has ceased. The Patriarch and his brethren sit in their dwelling looking on in gloomy silence, not daring to speak against what almost all the people confess to be the work of God. The people no longer look up to the bishops for salvation; but to Christ alone, by repentance and faith.

The Independent.

NEW YORK, THURSDAY, MAY 17.

THE ANNIVERSARIES.

The prevailing impression respecting the anniversaries of last week appears to be, that they were well sustained, and were uncommonly elevating and spiritual in their influence. Everything pertaining to the evangelization of our own country was received by the assemblies with marked interest and favor. The cause of Home Missions never stood higher than at this hour. We again devote a considerable portion of our columns to reports of the anniversaries, not only because we wish to convey the spirit of the meetings to many who were not present, but also because some of the addresses made and facts communicated have a permanent value.

OMISSIONS AND POSTPONEMENTS.

The interesting and important reports of public anniversaries with which our paper is filled must be our apology to many correspondents whose favors are postponed. We have still the anniversaries of the *American Female Guardian Society*, formerly the Moral Reform Society, with its Home for the Friendless, and of the *American Temperance Union*, on Thursday evening of last week. This was the great meeting of the week, in point of numbers and zeal, and we should think of efficiency in advancing its appropriate work.

We have been obliged to omit the remainder of "Congregationalist's" reply to "Accountant." It shall appear next week.

AFFAIRS OF THE AMERICAN TRACT SOCIETY.

The Executive Committee of the American Tract Society have taken the right course in reference to recent inquiries and complaints. Their Annual Report—as we had the pleasure of announcing last week—will not only show a much more detailed account of payments from the treasury than has been customary heretofore, but will also contain a full exhibition of the building-fund and of the Society's capital in business. In this respect the Tract Society will be found henceforward quite in advance of the position in which the Sunday-School Union and the Bible Society have stood heretofore. All the great publishing Boards must, sooner or later, adopt the same policy; and by adopting it they will find their hold upon the confidence and affection of the Christian public greatly strengthened.

We cannot but regret the asperity with which "Congregationalist" has chosen to express himself in his reply to "Accountant." Even if he were responding to as bad a man as he would have us believe "Accountant" to be, a little more gentleness and coolness in the reply would be desirable. As friends of the American Tract Society, we are heartily glad that the reply of "Congregationalist" is not made officially. We trust it will be regarded in all quarters as indicating only the "private judgment" and personal feelings of an individual whose relations are such that, in the absence of any "official" reply to the questions raised by "Accountant," we did not deem ourselves entirely at liberty to withhold the communications from our readers. On the other hand we might find fault with the communications of "Accountant." Though his temper is cool, and his language courteous, his reasoning appears at times a little like that of a man who has some interest to maintain or some prejudice to justify, or who is at least unconsciously influenced by such motives. We have given a place to his communications, because we knew that many minds have views similar to those which he expresses, and because if such views are entertained in any respectable quarter it is better to utter them than to suppress them.

But while it is easy to find fault with the manner in which this discussion has been conducted on the one side and on the other, there can be no reasonable doubt that the discussion itself has done good. The good done is not merely that the Reports of the Executive Committee will hereafter be, on some important points, more full and efficient. Other executive boards, as we have reason to know, have learned something from this discussion. Some progress has been made towards the elucidation of the general question between the booksellers and the book-making societies. In some respects, the system of the Tract Society's operations is better understood, and we will say more favorably understood, even in quarters in which the want of information was complained of. Some approximation has been made towards ascertaining the actual average cost of colporteur labors in this country, as compared with the actual average cost of other kinds of evangelical labor. Colporteurs must be sustained hereafter not because they are cheap, but because they are useful. And when aid is demanded for them not at all on the unsubstantial ground of their cheapness, but only on the substantial ground of their usefulness, it may be expected that the aid will be more willingly rendered and that their usefulness will be better understood.

We have much more to say on this subject; but we abstain for the present. We cannot give up all our columns to the affairs of the Tract Society.

OUR BOSTON CORRESPONDENT AND THE CHRISTIAN REGISTER.

It was with regret that we found ourselves constrained by a press of matter requiring immediate attention to cut short the letter of our valued Boston Correspondent in *The Independent* of May 3d, by omitting some explanatory remarks in reply to the bitter censures which have been thrown on him by the *Christian Register*. That paper evidently finds it easier to hack at expressions and play dignity than to state the doctrines on which its conductors dare to advise men to rest their eternal hopes. We the more regret the suppression of a part of the last letter of "Arnold" on seeing the unfair use which the *Register* has made of the part that we published. In justice to our friend we therefore give the omitted portion of his letter, just as we received it—and this we do on our own motion, and without a request from him. By turning to the letter as published in *The Independent* of week before last, our readers will see that a virulent attack had been made upon our Correspondent for his bigotry and uncharitableness, as evinced by his account of the Hollis-street Installation. After declaring that his remark was expressly confined to those Unitarians who symbolize with Universalists, he remarked:

"It seems, however, to be a foregone conclusion with the Editor of the *Register* that 'all orthodox men, and especially all orthodox ministers,' are illiberal; and in his haste to fasten the charge upon us, he is careless of his premises, thinking that the inference will hold, even though his *facts* do not. Does it never occur to him that his own character for liberality may suffer in his over-haste to malign others? One would think it did not, to judge by the self-complacency with which he is wont to speak, as if he were by prescriptive right more charitable than all others."

Our Correspondent then proceeded as follows:

"And now that he has brought up the Hollis-street Installation again, I feel bound to allude to an article which appeared in the *Register*, and which, although it provoked a reply, I passed over at the time. The account I gave of this transaction I then believed and now believe to have been just and fair. The *Register* pronounced it a misrepresentation, without stating any facts in proof of its charge: if my reply was that the affair had been misrepresented—and all gave substantially the same account of it—and the *Register* could show it, its silence could hardly be reconciled with a love for the truth or the honor of their own cause. And how was this call for a simple statement of the facts in the case answered? "We confess for ourselves," says the Editor, "that more than once, in meeting misrepresentation with a denial, *have we felt how far short we come of the calm self-command, how far we stand below the sublime height of the Son of God, who maintained the unruffled silence of repose before his accusers; though we know nothing in his religion that forbids reply to misrepresentation*"!! Doubtless, the Editor of the *Register* meant this for an exhibition of Christian meekness and magnanimity;—to us, however, simply asking him for his version of the affair, it is supremely ridiculous. Or if we were disposed to look upon it more gravely, we should feel that while the Editor of the *Register* was talking of falling below the Son of God, he was really in danger, in the estimate of all persons who knew the facts of falling below an altogether different standard.

"I have also a word to say in regard to the frequent charges which the *Register* is making of an unchristian spirit. In the whole course of my correspondence not a line can be found reflecting upon the secret motives which may belong to those who hold and advocate Unitarian sentiments. I have confined myself to comments upon their *system* of belief, and to facts showing its practical workings. For the truth of this let me refer my readers to the past. The *Register*, on the other hand, unwilling or unable to confine itself to the discussion of *principles*, has been flying off at almost every point into the imputation of bad motives and unchristian spirit upon *The Independent* and its correspondent. We do not mean to be provoked into an imitation of this example. We have nothing to do with the private motives of the Editor of the *Register*; we trust they may prove to have been better than his actions would warrant us in believing. The question between us is higher and vastly more important than that of individual character. It is the character of a system of religion—it is whether Unitarianism is Christianity or not? In this question we, our readers, and the world take an interest; and we shall not in future allow ourselves to be diverted from it by the side issues which the weakness or cunning of individuals may create. Let me say, however, in conclusion, with reference to the *Register's* involving the whole body of orthodox men and orthodox ministers in the same condemnation he pronounces upon "Arnold"—If the writer has been guilty of misrepresentation and bigotry, let the sin and shame be exclusively his; the whole body of his brethren in the faith have no share in it; it is unjust to condemn many for the fault of one. I claim the benefit of this principle, and I desire to act upon it. I do not charge the temper of the *Christian Register* upon the whole Unitarian body. It is my happiness to know many of that faith who are both just and liberal, and whose deportment does honor to the Christian name. I believe that the many honorable, well-informed, and catholic men, embraced in that denomination, do not consider themselves represented by the *Christian Register*. An explanation of this may in part be found in the peculiar history of its editor, who is burdened not merely with the defence of his present faith, but with assaults upon that which he has lately renounced. It may fairly be doubted whether one who has pressed through the antagonisms of one belief to reach another and opposite is in a state of mind to do justice to either. Such persons are commonly found at the extreme end of their course, among the most violent partisans of their new faith, as the history of proselytes in all ages has proved. For this reason we do not believe that the Editor of the *Register* can carry with him the sympathy of Unitarians who were born and bred so, and he may perhaps be unconscious himself of the tone of injustice and illiberality he is using towards the advocates of his former faith.

Yours truly, ARNOLD."

THE RIOT.

In another column will be found a condensed account of the riot at the Astor-Place Opera House, on Thursday evening last. The first feeling which it excites is that of horror at the sacrifice of human life—a feeling deepened by the fact that so many of the killed were not rioters, but spectators, or persons passing by at the moment of firing. But this feeling of horror gives place at once to awe and admiration at the dread majesty of the law here vindicated. It is not the Mayor, nor the Recorder, nor the police, nor the military, that we behold quelling an angry mob, protecting property and life, and preserving the peace of the city; it is a power lying back of all these officers and instruments—the secret will of this great community rising to assert its supremacy and to maintain its honor. Coming from a religious assembly near the scene of riot, as we heard the volleys of musketry—as we met here a troop of horse, and there a company of infantry, with measured solemn tread, defiling to the place of death—as we saw the heavy artillery trundled along—as we encountered one and another breathless with haste, bearing tidings of men shot down in our streets—as we paused at the station-houses where lifeless bodies, pierced with musket balls, were borne, a speaking moral, to await the proper inquest—as we mingled with the sad and anxious groups at the corners of the streets and saw the terrified crowds flying from the place of danger—we felt that there was a power before which passion and violence must quail; a power that made the darkness of midnight at once more awful and more safe.

We do not, for a moment, moot the question whether the firing of the soldiery was justifiable. That would be the question, whether in the hour of emergency civil government should be sustained. The whole evidence shows that that act was necessary. It is impossible for a mere civil force to cope with an excited mob. The contest is unequal. It is not even muscular force against muscular force. It is only threats and warnings, and stars and batons, and occasional arrests, against dense crowds, swayed to and fro by angry passions—against clubs, and stones, and pistols, and dirks, and firebrands. In such a case the only way in which the law can show its supremacy—can even hold its ground—is by a military force—by companies of armed men with powder and ball; and it is a mockery to parade these as a mere spectacle. If they would intimidate they must act. If they would suppress violence they must do execution. To complain of the citizen soldiery for firing on a mob is cruel ingratitude. In the hour of peril shall they appear upon the ground to be hooted, mocked, and stoned, and then abandon buildings to be sacked, and pillaged, and burned, and life to be destroyed? They are not hirelings: they are citizens, who voluntarily subject themselves to be summoned to the post of danger for the public safety. To them are we indebted for protection: let us never forget that we owe them honor. They fired on the mob for the sake of the community. If the community will not sanction it let them take the consequence in the unrestrained fury of future mobs. But the community *do* sanction it. The press, almost without exception, has spoken decidedly in justification of the act. Sober men every where approve it.

Some indeed are ready to suggest that other expedients might have been resorted to. The Mayor, it is said, should have closed the Opera House. We say NO. That would have been to imitate the dastardly conduct of the Mayor of Philadelphia, who closed the Musical-Fund Hall against the Hutchinsons. But if the Hutchinsons had a right to sing in spite of popular prejudice, Macready had a right to play in spite of the same prejudice. To have closed the house would have been to have surrendered to the mob—to have come under its dictation. It may have been ill-advised in Washington Irving and others to invite Mr. Macready to reappear after the disturbance of Monday evening, and for him to attempt to browbeat the rabble. So it may have been ill-advised for the Hutchinsons to persist in singing certain songs before an excited Philadelphia audience. But the thing having been resolved upon, there remained but one course for the civil authorities—and that was to protect citizens in their lawful occupations and enjoyments, and to guard property from violence. If ever the civil authorities should discriminate as to the uses of property, that was not the time. Other interests were at stake—other principles were involved. At such a time all property stands on a common level, for the sacredness of private property is then at stake.

We have tried by argument to do our part to put down the theater; but we rejoice that the authorities did not suffer a theater to be destroyed by a mob. Had they said, "It is only a theater—let it go; it is not worth the sacrifice of life to save it;" a godless administration elected by that same mob might hereafter say of the Tabernacle or any other house of worship when similarly threatened, "It is nothing but a church; let it go."

The action of the authorities on Thursday night and the tone of the press indicate a gratifying advance in public sentiment. Order reigns in New York; ruffianism is cowed. Fifteen years ago ministers were mobbed for advocating the rights of the colored race; churches, stores, and private dwellings were assailed—and even life was threatened. Then the officers of the law winked at crime; then "good people" said that such outrages were a merited rebuke to such fanatics as Arthur Tappan, Samuel H. Cox, and Henry G. Ludlow. Let those who then gave the reins to the mob enjoy such reflections as are meet in view of the melancholy events of Thursday night. We take comfort and courage from those events. We rejoice that a healthier tone of public sentiment has been developed, and that an additional security against tumultuous assemblages is given in the fact that the soldiery *will fire*. Hereafter the freedom of thought and of speech will be more safe. The preservation of the actor is a pledge of the personal security of the preacher and the platform-speaker; the protection of the theater engages the protection of the church.

CONGREGATIONAL CHURCH AT BEDFORD.

The public services connected with the organization of this infant church took place on the evening of Thursday, the 3d instant. Their commodious and beautiful church-edifice was dedicated to Divine worship at the same time. Rev. Mr. Storrs preached the Sermon on the occasion. Rev. Mr. Backus offered the Dedicatory Prayer. Rev. Dr. Lansing propounded the articles of Faith and the Covenant, and offered the prayer of Consecration; and Rev. Mr. Sprague expressed to the church the recognition and fellowship of the neighboring churches.

The church is constituted of thirteen members, to whom others are expected ere long to be added, both by letter and by profession of faith. They have a neat, tasteful house of worship, for the beauty of which, as indeed for its existence, they are largely indebted to the taste and liberality of J. Carson Brevoort, Esq., a resident at Bedford. Some forty children have already been collected into a Sabbath-school; and the congregation bids fair to be a good one. Rev. T. H. Britton, formerly a minister of the Protestant Episcopal Church in this Diocese, and now a member of the Brooklyn Presbytery, is for the present supplying their pulpit. The enterprise has our best wishes for its prosperity and success.

THE FIFTH COMMANDMENT.

We understand that Rev. Dr. Spring of this city, is expected to preach a sermon at Rev. Mr. Jacobus' Church in Brooklyn, on Sabbath evening next, upon the duty of children to honor their parents. It is so rare an occurrence to hear a sermon on this subject at this day, that the very novelty of the theme ought to attract a large congregation. When Dr. Dana some years since, delivered a semi-centennial Discourse at Newburyport—the place of Dr. Spring's nativity—he declared this to be the distinguishing social difference between the periods thus separated by an interval of fifty years; "*then*, the parents governed the children; *now*, the children govern the parents." We are glad to find that Dr. Spring lifts up his voice for the old paths.

THE IRISH APOSTLE.

We have had the pleasure of greeting "*The Irish Apostle.*" We do not refer to Father Mathew, the apostle of Temperance, but to a neat little quarto under that title, edited we presume by our friend Rev. A. King, of Dublin, though his name does not appear. It is a capital device. The full title of the paper is *The Irish Apostle and American Herald*. The vignette is the open Bible, resting against the crossed flags of Ireland and America. Above hovers the dove with the olive-branch. On the pages of the book we read "The Perfect Law of Liberty," and "Righteousness exalteth a nation;" beneath on a scroll, "Glory to God in the highest, on earth peace, good will toward men." The motto is CATHOLIC CHRISTIANITY, RELIGIOUS LIBERTY, and SOCIAL REFORM.

Among a variety of interesting articles in the present number, we notice one on emigration, another on the Gospel, another on the Life and Labors of St. Patrick. We shall make extracts hereafter. Success to the enterprise: may our churches sustain it through the treasury of the American and Foreign Christian Union.

SYMPATHY FOR MR. SHORE.

Rev. JAMES SHORE, a faithful minister of the Gospel, still lies in Exeter jail under sentence of an ecclesiastical court, for the crime of preaching as a dissenter after he had renounced the Established Church of England. This is the real ground of his imprisonment, though nominally it is for contempt of the court which forbade his preaching, and for non-payment of the costs of prosecution. Such an outrage on Christian liberty in Protestant England in the nineteenth century should not pass unnoticed by American Christians. Can there not be a meeting at the Tabernacle of Christians of all denominations to express their sympathy for this persecuted brother?

REV. FREDERIC MONOD.—This excellent minister preached his farewell sermon to his own Church and to all the reformed churches endowed by the State, on Sabbath the 21st ult., to a crowded and deeply interested auditory in the *Temple de l'Oratoire*, where he has proclaimed the Gospel for thirty years. M. *Coquerel* announced that on the following Sabbath he would preach in the same place against the *schism* of which M. Monod has given the signal. We shall give abstracts of these sermons hereafter. Mr. Monod will probably visit the United States in the fall, in behalf of the free churches of France, accompanied by Rev. Baptist W. Noel. We doubt not they will receive a hearty welcome and generous aid.

NEW ORGAN.—A new instrument has just been erected in Dr. Patton's Church, Hammond-street, which was played upon for the first time last Sabbath. The maker is Mr. George Jardine, of this city, whose advertisement will be seen in another column. We understand the instrument gives high satisfaction. It is of large size, containing 22 stops, two banks of keys, and Pedal Bass to C C C.

FARE TO THE PEACE CONGRESS.—Mr. Amasa Walker advertises those going to the Peace Congress at Paris, in August, that they can procure tickets out and home, in Enoch Train's Boston and Liverpool packets, for $100 the trip; leaving on the 5th of July in the ship Plymouth Rock, a new vessel of 1000 tons, with two cabins. Information should be given to J. P. Blanchard, Boston, by June 10. The remaining expenses of the voyage will not need to be over $100. A fine opportunity for pleasure and for helping a good cause at the same time.

ROMISH NATIONAL COUNCIL.—The first National Council of Roman Catholic Bishops convened at Baltimore on the 6th of May. Present 2 Archbishops of Baltimore and St. Louis, and 23 Bishops, named in the following order:—Louisville, Philadelphia, New York, Boston, Charleston, Richmond, Cincinnati, Mobile, Detroit, Dubuque, New Orleans, Nashville, Natchez, Galveston, Pittsburgh, Little Rock, Hartford, Milwaukee, Albany, Cleveland, Buffalo, Vincennes, and Chicago. Three were absent, Oregon City,

now in France, shall have entirely disappeared. It is feared also on all hands that these very brethren, should they visit Paris, and be subjected to great fatigue and to a change of diet would be more exposed to an attack of cholera, which still continues in our city. The meeting is appointed, therefore, for the month of August. I am one of those who see no danger in meeting in May. The cholera is quite feeble; and for the two months or less that we have had it within our walls it has no seized as many victims as in three days in 1832. But this delay will have this advantage, that it will give time to mature thoughts and plans, and to come better prepared to the Conference. I cannot express to you with what joy we should see present on that occasion one or two brethren from the United States, to aid us and give us their advice. It is not, however, as *Congregationalists* that I would have them come; but as brethren and faithful servants of Jesus Christ, disposed to enter into our position, which has special necessities, and for which we think a new organization is necessary. We are not prepared to live either under a regime purely *Congregational*, or a regime purely *Presbyterian* (giving these words their historical signification); but rather to seek that which suits us, and which seems to con, form to the Gospel in our particular case. Endeavor therefore, to send us one or more friends, who, with largeness of heart and of views, shall be able and willing to enter into our circumstances. All those whom you have named in your article (*Mission to France*) I believe are such men: also, some of our Presbyterian brethren, whom you could easily name, such as *Drs. Baird, W. Adams, J. W. Alexander*, and several others who are acquainted with France and the French language, would be to us a precious aid. And as to yourselves, dea brethren, why cannot one of you leave for a few weeks his Church and *The Independent*, to visit with us and labor with us for that alliance of our little and beloved evangelical churches. Your sojourn in France, it seems to me, would not be lost either to your churches or to *The Independent*; and as for us, I can well assure you that it would give very great pleasure to all our friends. While cherishing this pleasing hope, I renew my cordial fraternal salutations.

LOUIS B.

LETTER FROM M. LEON PILATTE.

[We are indebted to our French Correspondent for the following interesting letter from M. Pilatte.]

DEAR BROTHER AND FRIEND:—In my last letter I promised you an account of public Conferences that I have held with a Romish priest on the occasion of my preaching in the *Faubourg St. Marceau*. I enter immediately upon my subject. A word first as to my antagonist.

You have probably heard how the Papist clergy—the friends of kings, the defenders of thrones—turned with the rapidity of a weathercock to the Republic immediately after the revolution of February, and were seized with a fine democratic fervor—cursing kings more than the most forward republicans—watering with holy water the trees of liberty.

As soon as the clubs were opened a priest was remarked strangely dressed, and always ready to speak on all subjects. A flatterer of the people, he knew according to circumstances how to appear liberal toward Socialism the most Utopian, even to the last limits of demagogism; or a reactionist and moderate toward the oretic royalism; he turned his speeches so that if applauded, Papacy should reap the honor of them. An intimate friend of the pamphleteering archbishop, a deputy of the people, Parisis de Langres, he was evidently charged to give to Catholicism in the clubs the greatest relief possible. Such was the man chosen to counterbalance my influence in the *Faubourg St. Marceau*. One evening my hearers on coming out of my meeting received cards announcing *Conferences of the Abbé Chautome against the Protestants* OF THE OLD OAK, (name of the room where I held my Conferences.) He had hired the same room as myself, and had bills posted up on all the walls of the street, avowing himself ready to attack me on my own ground. His intention was not to allow me to speak in his assemblies; and I admire how God directed things contrary to my adversary's desire.

Relying on his priestly dress, and on the protection and favors not sparingly granted by our government to the Romish clergy, he neglected the formalities required by law. The Police consequently interfered; and not to lose the benefit of his notices, he was obliged to open a club—a simple declaration being wanted in that case. The club was then opened. Two priests and the Abbé Chautome's brother were seated at the bureau, and he, ascending the platform, declared he was happy to invite his adversary to speak, hoping that he would consent to do so. "Without doubt," cried I, from the midst of the crowd. I must confess that at the moment I had as much perturbation as joy at being obliged to defend the Truth against a priest in the presence of about twelve hundred Roman Catholics. The attack began. In a discourse in which he tried to joke, the priest announced with great assurance that he was going to put to naught all my assertions, all my doctrines, and *pulverize me*; this was his own expression. He wished, he said, to give to my arguments "a benediction," after which they would never rise again. He began to make a great show of science, so as to fascinate his hearers. He said that he had read everything, studied everything, weighed everything, and I was very rash to measure myself with him—I, who was ignorant of the first rudiments of the discussion. When entering on the subject he tried to show that the Bible, the sole basis of my argument, was insufficient, obscure and dangerous: he tried to show the necessity of an authority superior to that of the Word of God, and ended begging his auditors to be judges in this question.

I ascended the platform to answer. My adversary had placed me in a favorable position by obliging me to defend the sovereign authority of the Bible. I felt that God was with me; the applause by which I was saluted on taking the platform assured me that I had before me hearers favorably disposed. The priest had restrained the discussion to a mere controversy between two men with no other consequence than the confuting of the one by the other. I showed that it was quite otherwise—important and vast. The question is, said I, to know what way this multitude will follow; what will become of these souls? It is for you, said I to my auditors, not only a debate between two men before you as spectators, but a question of Life or Death. Then calling to mind the Romish doctrine on private judgment, and the times when the Papacy punished heresy with imprisonment and death—recalling the decisions of doctors and assemblies of prelates who forbade all discussion with heretics, I showed to the assembly that the presence of the priest among them, the mere fact of this discussion, the very words of the priest calling on them to judge, was a condemnation pronounced on Romish doctrines for which we had reason to rejoice. After that I entered upon the more immediate subject of discussion, and especially answered the glorious accusation of relying on the Bible only! You know all I would say on this point—all that he can say who has experienced the power of the Word of God. You know also in what inextricable difficulties they are entangled who would substitute their own authority for that of the Holy Word. Obliged to take from the Bible arguments against the Bible, they ruin beforehand the base of their own edifice. After having diabolically tried to establish that the Bible is not an authority, they are forced to rely on it. I inclosed my antagonist in this circle: you must either deny the Bible—and then on what do you depend?—or you must receive it as an authority above you, and not pretend that yours is superior. All my discourse was on this point—the most important, no doubt, and that on which my adversary had been the most insolent. Grace be to God! I was understood, and when I ended my discourse—twenty times interrupted by the exclamations and the applause of the assembly—in proclaiming the sufficiency of the Bible, enumerating the light, the consolations, the joys which it communicates to him that reads it with a heart sincere in the sight of God, the immense applause which shook the room was to me the assurance that none of the sophistic arguments of my adversary remained in the minds of my auditors. Nailed thus in the presence of this crowd, all Catholics, applauding the words of a heretic a hundred times worthy of fire, the priest, I am told, seemed petrified. But it was eleven o'clock in the evening; our speeches had lasted each of them an hour and a half; the magistrate gave notice to the president that the legal time had expired, and the sitting was continued the following Saturday.

But I perceive, dear brother and friend, that my letter is already very long, and that it will be quite impossible for me to finish the account of these conferences to-day. I defer till my next letter how my adversary, after having been covered with confusion, was obliged to shun the conflict, overwhelmed by the scorn and the hootings of an auditory indignant at his anti-Christian doctrines.

Receive my cordial salutations in J. C.,

(Signé) LEON PILATTE.

[A second letter has been received, and will appear shortly.—EDS.]

REV. J. DODSON, vicar of Cockerham, has resigned his living, on account of holding the views of Baptist Noel in relation to Church and State. He resigns a living of £650—upwards of $3,000 a year.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, 20th April, 1849.

THE NAVIGATION LAWS—STATE OF PARTIES.

The final debate on the Navigation Laws took place on the 23d. An interest was given to the close of the discussion, from a growing belief in the rumor that Lord Stanley—most wilful and headstrong of peers—had resolved to throw out the measure in the Lords, and had secured proxies sufficient to effect his purpose; and that this movement of the Protectionist leader did not mean merely the rejection of the measure, but the initiation of a reactionary commercial policy. As this involves the breaking up of the ministry and a general election, the tone taken in the Commons and the numbers dividing on the question become of unusual political importance.

It is a fact of some importance, and one which invites extended remark, though it cannot now be offered, that more frequent reference has been made this session to the United States, and in more serious mood, than has been made during many years. There have been such hyperbolical expressions on the part of a portion of the New York press (*Herald*) in respect to the influence of the United States on Europe, that we have been reluctant to note this really growing influence; because the exaggeration of past years would seem to render any just estimate now apparently insignificant.

In this debate, for example, there were, first, last, and midst, references to the United States on both sides of the House. Mr. Herries, an old official and one of the Protectionist leaders, made "capital" of a part of the President's address. He said:

"The President of the United States had told them in his Inaugural Address that he was prepared to introduce measures for the encouragement and protection of agriculture, manufactures, and commerce in America—a very wise determination, and one well deserving the imitation of an older country. He understood also that Mr. Webster had declared in a public speech that the advances made by Mr. Bancroft were not such as were authorized by the government of the United States."

So that President Taylor is all at once cited as an authority, as if he really were another Adam Smith. For the rest, Mr. Herries and those who followed him on the same side, relied mainly on the want of a disposition to reciprocate a liberal commercial policy on the part of foreign powers.

Mr. McGregor, the member for Glasgow, a great commercial authority, and who promulged a Reformed Budget early in the year, spoke with great ability upon the question. He gave a curious anecdote on the origin of the Navigation Laws. He said—

"It was usual to date the Navigation Laws from the reign of Charles II; but the fact was that they might be traced back to the planting of Virginia. The Virginians having sent 20,000 lbs. of tobacco to England, it was refused admission, as not coming in a British ship, and was then sent to Middleburgh, in Holland, where it was sold to great advantage; and it was a remarkable fact, that ever since that time Middleburgh had been a great depot for smuggled tobacco. He thought it would also be found that all the discontent between the American colonists and ourselves had arisen out of the restrictions on navigation."

He reviewed the Navigation Laws of other countries; and in most cases, where they had a hostile bearing upon English ships, he traced them to the influence of the British Navigation Laws. He, too, made very special reference to the United States. He rejected the idea of mere bargaining and balancing of interests between the two countries; he wished to take much higher ground, and said—

"He wished this country to stand in the bonds of natural and social alliance with the United States. When he looked at that country, and remembered that it was inhabited by a people of the same origin as ourselves—speaking the same language—who had, until a late period, a common history with us—who professed the same religion—in whose schools the same lessons were taught—and by whose firesides the same precepts were instilled and the same social virtues implanted—when he remembered all these natural ties, it appeared to him that a close maritime and commercial alliance between the two countries was a matter worth making some sacrifice for. In 1750, there were not 1,500,000 people speaking the English language in the whole of North America; in 1759 not a British subject possessed an acre of land west of the Alleghany mountains, or south of Georgia; when he looked back to that period when a great portion of the country was under French, and another great portion under Spanish rule, and when there was no other craft navigating the American lakes and rivers but the Indian canoe, and then came down to the present time, when there was 25,000,000 of people in those countries descended from English ancestors, speaking the English language, governing in the English language, and almost by English laws—he could not but consider the connection between England and America as one which it was the duty of both to do all in their power to cultivate and to perpetuate."

These opinions were received with cheers. He then addressed himself to allay the fears of shipowners, who affect to believe that the Americans will cut out their shipping, and bring to England all the foreign products which her wants require.

Sir James Graham spoke at great length, and with his wonted ability—reviewing the question historically, commercially, and politically. With respect to reciprocity, he said, that to demand that as a condition, was "making the folly of others the measure of our wisdom." He, too, made special reference to the United States, and was most emphatic in urging the opinion that the measure was one of absolute justice and necessity in respect to our colonies—Canada especially: at any rate, the laws would have to be revised with respect to Russia and other States, which had reason to complain.

"Respecting the United States, no rigor was required. They had a law, not for us only, but for all the world, which enacted, except for the coasting trade, that whatever was granted by a foreign country to the ships of the United States, should be granted as a right to the ships of that country. (Hear, hear.) He thought that act conveyed all that could possibly be required of the United States."

In concluding his speech, Sir James made distinct reference to the challenge of Lord Stanley, and the intention to attempt to enforce a reactionary and protectionist policy, and expressed himself in the following decisive terms:

"He, (Sir J. Graham) on his part, with equal frankness, with equal unhesitatingness, would say that the measure they were then discussing was, in his opinion, the capital essential to crown the work they had already so far advanced. (Hear, hear.) He would say that without it, what they had done was imperfect—(hear, hear)—that with it, what they had done would not be easily undone. (Hear.) Here was issue joined, and fairly joined, between the two parties. (Hear, hear.) This he regarded as the battle-field on which the struggle must take place between reaction and progression. (Hear, hear.) He was now dealing with the political part of the question; and, in his opinion, the economical and historical parts of the question were light as dust compared with the political part. (Hear, hear.) He had had leisure calmly and deliberately to reflect on the changes which he had taken a humble share in effecting; and so far from regretting those changes, he had no hesitation in expressing the conviction, that the peace and tranquility which this country had enjoyed during the year which had just passed over us had been owing to these changes. (Hear, hear.) He was satisfied that any attempt to go back from them to protective duties, however under the guise of duties of import—any attempt to raise by duties the price of corn and of other articles of first necessity consumed by the great body of the people, would lead inevitably to collision, to most fatal consequences. (Hear, hear.) At all events, his part was taken; his stand was upon this ground—opposition to reaction, support of progress, tempered by prudence and discretion—(hear, hear)—and it was upon this ground that he gave his cordial support to the third reading of the measure before him, anxiously trusting that it would, without any unnecessary delay, become the law of the land. (The right honorable gentleman sat down amidst loud cheering.)"

Lord J. Russell, in his gravest manner, warned his opponents of the danger of their course, and expressed the opinion, that next to the general attachment of the people to existing institutions, the tranquillity maintained last year was mainly owing to the facts, that Parliament *had* been reformed and the Corn Laws *had* been repealed.

Upon a division, the members were: for the third reading, 275; for the amendment, 214. Thus the bill has passed the Commons by a majority of 61. The majority would have been larger but for the apathy or sullenness of a considerable number of the Irish members, who were amongst the absentees. Nothing is certain, either as to the course which Lord Stanley and the lords will take, or that of the ministry, if a majority of absent Lords authorize by their proxies the rejection of the measures. "How the Queen's government could be carried on" under a reformed Parliament, the Duke of Wellington, in 1832, could not see. How it could be carried on by Lord Stanley and intending bread-taxers, in 1849, is beyond the ken of the most sharp-sighted politicians. How the growers of bread-stuffs in the United States will view the attempt to revive a corn tax, on the authority of the President, is a question not to be mooted here.

GREAT BRITAIN AND BRAZIL—THE SLAVE TRADE.

The state of the relations between Great Britain and Brazil was brought under the notice of the House of Commons on the 24th, on a motion by Mr. M. Gibson, the member from Manchester, having for its object the repeal of an act of 1845, by which subjects of Brazil trading in slaves were brought under the criminal jurisdiction of this country. The case, briefly, is, that by a convention in 1826 the Brazilian government pledged itself to the enactment of a law whereby the African slave-trade should be declared illegal in Brazil, and any subject of the empire implicated in it be deemed to be, and *be treated as a pirate*. It is assumed, that by the law of nations dealing in men is *not* piracy; and that therefore no subject of any State could be deemed and treated as a pirate by any other State, unless by consent. This consent the Brazilian government agreed to give; but has never fulfilled its engagement. Nevertheless, in 1845, an act passed the British Parliament, the object of which was to bring slave-traders under criminal jurisdiction; but it is now argued that this is a monstrous usurpation upon the Brazilians! because they have not by their own laws, though they have by convention, consented to the exercise of this power. In this state of things comes an anomaly and a commercial "fix." In 1845, the British Parliament gives powers—it is said beyond what the law of nations authorize—to suppress the slave-trade. The very next year a law is passed which, in the strongest degree, tends to the encouragement of the atrocious trade—that is to say, the prohibitive tax of £3 3*s.* per cwt. on Brazilian sugars is reduced to 26*s*—doubtless in strict accordance with the doctrines of the free traders, to the help of the revenue and to the cheapening of sugar; but at the same time most certainly a bonus to those whom, by convention, England and Brazil had agreed to call and treat as *pirates*.

The inconsistency and the cruelty of this state of things has been seen and deplored; but the men who would have had the doctrines of political economy and considerations of expediency give place to the higher obligations of humanity and general justice were overborne. Meanwhile the commercial treaty with Brazil expires; and that government not unnaturally wishes to get an increased revenue by means of enhanced duties on imports: whereupon the Manchester Chamber of Commerce cries out for the repeal of the law, which, it is argued, offends Brazil, and induces the imposition of higher duties; and it is to be feared "Chambers of Commerce" would have the African slave-trade "*free*," and Indian Thuggery "*free*," if thereby exports could be increased.

Lord Palmerston spoke with his habitual vigor and eloquence, and in the course of his speech asked—

"What would be the effect of repealing this law? It would entirely exempt the Brazilian flag from all molestation in the pursuit of Slavery; even if the coast of Africa was swarming with slave-traders of every nation, sailing under the protective flag of Brazil, exercising their violence from one end of the continent to the other. So that the honorable and learned gentlemen, in voting for the motion of his right honorable friend, was giving, not an indication, but a proof, that as far as his vote could go he was going to let loose the slave-trade on the coast of Africa."

Col. Thompson, who is familiar with both services, spoke very pointedly on the alleged inability of the British cruisers to put down the slave-trade. If, he said, the English navy, which was paid so highly, could not stop the slave-trade, let them make a decent offer to the French navy, and see if that would not do it. As one who had in his time been connected with both services, he was ashamed to hear the dogmas which were put forth by some persons, which were unworthy of, and derogatory to, the English character. Let not the House trust in the political economy of the navy. The doctrine that it was of no use to cruise against slave-ships would have equally applied during the war to cruising against French vessels.

The House rejected the Manchester motion for the repeal of the act of 1846, by a majority of 137 to 34.

A committee has been sitting since last session on the subject of the slave-trade—to which such an unfortunate stimulus has been given—and it is hoped some practical suggestions will be the result. Repulsive as the idea of force and bloodshed is, it is not possible to avoid noticing the contrast which the conduct of nations or governments afford in the application of force. There are at this time trumpery successive quarrels about a contemptible duchy. Forthwith, as a matter of course, the words are—blockade, sink, destroy! all legitimately and according to recognized methods of procedure; but there is a wonderful squeamishness about the application of force when the question is the stealing, selling, and horrible torture of 70,000 Africans annually. Fleets may bombard cities for right royal reasons, and decimate the population; but they must deal tenderly with those worse than pirates whose life is one complicated crime, made up of avarice, guilt, and pollution.

GRAND ENTERTAINMENT BY THE LORD MAYOR OF LONDON.

Sir John Duke, the liberal and enlightened Mayor of London, gave a magnificent entertainment on the 25th, at which nearly all the cabinet ministers and foreign ambassadors and a host of distinguished persons were present. There were two or three noticeable points in the speeches delivered. His lordship most emphatically welcomed the French ambassador. He said:

"We venture to hope that his coming here in the character of ambassador is an evident proof of the kindness of feeling entertained by the government of France towards this country. We are gratified at the friendly intercourse which has recently taken place between the two nations, and I must be permitted to say it is the general feeling of this country that cordiality should continue to exist between France and England—not that they should employ their united power to interfere with the affairs of other nations, but that they should wisely and discreetly exert their joint influence to prevent the calamities of war."

To this, and more to the same purpose, the French ambassador heartily responded.

The Archbishop of Canterbury responded to the toast—the Health of the Archbishops and Clergy: and this quasi-evangelical prelate took the opportunity to laud the connection of Church and State. He trusted the connection of the ministers of religion with the ministers of State would never be broken, because it was an important part of the prosperity of this country. Lord John Russell, the Lord Chancellor, the speaker, and Lord Palmerston were among the honored guests and speakers. The latter said—and it is pleasant to record the saying—

"I am happy to have this opportunity of stating, that throughout the changes which in the last year have taken place in the public men who have had to administer the government of France, we have met with an invariable system of friendship, of cordiality, of frankness, and good faith; and that it is by the support we have received in our peaceful endeavors from the cordial cooperation of the government of France that we have been enabled to achieve that degree of success, either in arresting hostilities or in mitigating their virulence, by which I trust in some degree our labors have been crowned."

DEATH PUNISHMENT.

The assizes just ended have, unhappily, afforded reason for the passing of the extreme sentence of the law in several cases. The *Newgate Calendar* affords hardly a worse example of crime than that perpetrated by Rush, the murderer of Mr. Jermy, the Recorder of Norwich, and his son. There was a cool, persevering, wide-extending malignity in the projects of the criminal and their execution which it is positively revolting to contemplate; and a dreadful climax is given by the hardened hypocrisy of the wretched criminal, who to the last grasped a lie in his right hand, and seemed to be without a trait of remorse. If ever death punishment was rightfully inflicted, it was in this case; and yet this execution on Saturday, the 21st, at Norwich, and one on the previous day at Bristol, though widely different in its character, have supplied arguments to those who are altogether opposed to death punishment. Vast crowds were assembled at both places. At Norwich the excitement was intense; to name the numbers would be to induce doubt. Tens of thousands were gathered, as to a spectacle. But in the vast throng there was no seriousness, no remorse; the wretched man passed from death unto death unaffected—looked upon by a vast host also unaffected.

At Bristol, the day before, the incidents were most horrible. A miserable girl, who had murdered her mistress, was the criminal. She was about 20 years of age, ignorant, and from her birth without any moral training. The sentence excited her almost to insanity; her horror of death did not stupify, but fearfully excited her. She would not hear of death; she would not be persuaded to go to execution; she was forcibly borne to the scaffold by several men—and, struggling and shrieking, suffered the penalty. If possible, the bearing of the crowd was more terrible to contemplate than that of the wretched victim of the law—and *her parents and relatives were of that crowd!*

"Law is the image of God." Law is the sole bond of society. If there is no reverence for LAW, no fears of its penalties, then chaos comes again. Say that it is even so; then the question comes: Is law—law, the expression of the Divine mind—law, the guardian of society—is it reverenced, and are its solemn sanctions sealed upon the general mind, by exhibitions such as those of Norwich and Bristol?

CONTINENT OF EUROPE.

FRANCE AND ROME.—The French expedition against the Roman Republic sailed from Marseilles on Sunday, the 22d inst. Let this fact stand with the following comment, extracted from the *Remonstrance* by the insulted representative of Rome to the French minister:

"The Roman people, representing by its government the result of universal suffrage, was ready to accept the mediation of France in the differences with the Holy Father, its spiritual chief. This desire was stated in a note addressed to you by my honorable predecessors, and I repeated it to you verbally on Tuesday last. I entreated you to prevent a fratricidal war, and showed myself disposed for an honorable compromise, provided you would consent to enter the Roman territory as a friend. The only reply that I could obtain from you was, 'that you could not negotiate with what did not exist; that Rome for you was the Pope and his right; that France would interpose so prevent a too violent reaction, and in order that the secular principle might be adopted as extensively as possible in the government of the State.' It only remained for me, the envoy of a government and a people whom you had already condemned to death, to protest against the eventual violation of the territory of the republic which I represent—and yet I still hesitated. I offered to wait, and not to give in any written protest until I should have received the order of my government. This reserve on my part did not prevent you from sending back to me my letters of credence which you had already read, and which consequently belonged to you; and in doing this employing terms which I will restrict myself to calling harsh as regards the government and the people represented by me. You declared besides that if I sent to you any protest you would not receive it."

"I am the State!" said a French tyrant. "The Pope is the State!" says the Minister of Foreign Affairs of the French republic.

The bearing of the Roman Constituante and the Triumvirate at this time has something of the antique Roman grandeur about it. The latest intelligence is to the 15th inst. On the 14th, there was a remarkable meeting of the Assembly. The Triumvir, Mazzini, after having declared the position of Tuscany, now reverting by reaction to its Grand Duke, said that whatever was the fate of liberty in Tuscany, the position of Rome must remain unaltered. He then made the following appeal:

"The only thing we have to do is to redouble our courage and energy. The Triumvirate calls on the Assembly to decree the general armament of the country, to order the renewal of the oath taken at the commencement of the session, to adopt the necessary measures to insure the success of the republican principle, and to issue a proclamation, sanctioning beforehand all the resolutions of the Triumvirs, in order that the people should see and know that a perfect accord exists between them and the Assembly. I further propose that it should formally proclaim that two millions of freemen are sufficiently strong to resist the reaction and foreign enemies. The moment has arrived to prove that the republic is not a dream, but a sacred principle of improvement. The Triumvirate deems it opportune to publish the following decree: 'The duty on salt is abolished in the following proportion: the price of salt is reduced to one bajocco per pound.'"

Upon this the whole Assembly rose and spontaneously renewed the oath to the Constitution. The following resolution has been promulged:

"Considering the last events which have occurred in Italy, the Roman Constituent Assembly declares that the Roman republic, the asylum and bulwark of Italian liberty, will neither yield nor enter into any compromise. The representatives and triumvirs pledge their oath to that effect in the name of God and the people. The country shall be saved!"

It has been discovered that the "Holy Office" was made a political tribunal, and liberalism placed in the category of offenses to be taken cognizance of by that peculiar institution. Letters criminating one of the basest of the cardinals have been discovered. This personage (Bernetti) was Secretary of State, and in that capacity wrote to the Inquisitor-in-Chief, telling him that from intelligence *diplomatically obtained*, certain persons being suspected of liberalism—"In these investigations it being preferable to employ the Holy Office of the Tribunal rather than that of the police, the undersigned cardinal begs your reverence to occupy yourself therewith, and to communicate to the cardinal the result of the researches which your reverence so well knows how to institute, that we may proceed in concert to the adoption of a timely remedy."

Such, upon evidence drawn from the letter of a cardinal-secretary, so late as 1828, was political government by priests. Liberalism a heresy, to be dealt with by the Holy Office!

PRUSSIA AND CENTRAL GERMANY.—The King of Prussia, by his diplomatic management and twosidedness, has contrived to place himself in a position at once ridiculous and dangerous. Aspiring to the headship of a united Germany, he has let his opportunity pass. The regal, absolutist instinct runs too strong in him. Not accepting, he is at issue with the Frankfort Assembly, with his own Chambers, with the majority of Prussians and Germans, and with 28, if not 30, of the lesser German States, which have intimated their acceptance of the German Constitution propounded by the Frankfort Assembly. At the same time, by intimating the possibility of a conditional acceptance, he has exasperated the jealousy of Austria. At the present it is altogether a case of dead lock. There are the chapter of accidents and the progress of events as moving powers.

AUSTRIA AND ITALY.—It is positively stated that the Austrian Court insists upon harsher terms being enforced upon Piedmont and Italy than even Radetzky proposed. The occupation of Alessandria and a portion of territory is insisted upon; also adhesion to the Austriam customs-system; also a money contribution of 10 millions sterling; which, on all hands, it is held that Piedmont cannot pay. French troops, it is reported, are moving towards Savoy; probably to assist it in modifying the harsh terms of the Austrian—at least by a military parade.

HUNGARY.—News of continued successes, though meager and indefinite, continues to be received—the Hungarians taking the aggressive. Windischgrätz, the Austrian commander-in-chief, has been recalled. He is replaced by Welden, the late gaoler of Vienna. Were it not that the Austrian royal family owe so much to Hungary, there would now be reason to hope for an arrangement; but the whole course of the family towards Hungary has been so treacherous and ungrateful, that this almost secures a 'continuance of royal ill-doing toward the Hungarians.

DENMARK AND GERMANY.—The Germans have had further military successes, as against the Danes, and have taken the town of Kolding at a rush. This war is operating mischievously upon general commerce in the Baltic Sea. Denmark proclaims a number of ports to be blockaded, and subjects neutrals to all the risks and annoyances of this state of war—and yet all the while it is but a paper blockade. If commercial interests were actually cared for at our foreign office, such a blockade would not be respected for an hour. Denmark would be obliged either to make it real or to withdraw the pretence.

NAPLES AND SICILY.—There is no recent news from Sicily. The atrocities committed by the Neapolitans at Catania after its capture, goaded the people to renewed resistance; and it is said the Neapolitanas were driven out, but again got possession of the town. A few days will bring tidings of the fate of Palermo. The French and British admirals, who for a time averted the fate of the beautiful city, have withdrawn. On being told of this withdrawal, in answer to a question in the House of Lords, Lord Stanley said he "was glad of it." Something satanic in that.

LEGISLATION FOR IRELAND.—Last evening, the 27th, two measures were introduced—the one to amend the Poor Laws, the other intended to facilitate the sale of encumbered estates. An imputation on Sir R. Peel by an Irish member, who said the honorable baronet's suggestions tended to depress the Catholics, drew from Sir Robert another and most emphatic statement of his opinions in regard to Ireland. He described the tenure of land as "barbarous;" and said that neither Algiers nor the Punjab afforded an example such as that presented by *one* Irish Union, in which 15,000 persons were driven from their homes by evictions, ejections, and legal processes. Neither Rates in Aid nor amended Poor Laws would do any good. The new legal measure goes to establish a commission having the functions of chancery, consisting of three commissioners. They may require production of titles and sell property upon application of proprietors or incumbrancers, and the certificate of the commissioners to be a title against all and every. This may be recorded as the *first* measure devised for the improvement of the social condition of Ireland. Meanwhile the customary wretchedness of the people in the west is aggravated; famine, pestilence and cholera are decimating the people—and yet wholesale evictions are going on.

AGRICOLA.

THE PALACE OF THE INQUISITION.—The *London Daily News*, April 18th, has a letter from its correspondent at Rome, bearing date March 31, in which is a description of the improvements and excavations that are going on in that city, under the new Republican Government. One work is the restoration of the ancient *Forum*, which is to be cleared down to its ancient level, from the arch of Titus to the foot of the capitol. The elm trees growing upon the superincumbent accumulations are removed. The rubbish is removed by contract, and used in filling in the foundation of the railway. All this at Rome! But this is not the most exciting. The letter-writer proceeds to describe a visit he had made that very morning to the works going on in the subterranean vaults of the "Holy Office," where he was not a little horrified, he says, at what he saw with his own eyes, and held with his own hands.

The building is in a close court, back of St. Peter's, and is modern and comfortable in external appearance. But on entering, the real character of the place appears. On the ground floor is a range of strongly barred prisons, used as receiving rooms, farther on, in a small court-yard, is a triple row of small dungeons, capable of holding sixty prisoners, and a supplementary row at the back of the quadrangle. All have iron rings let into the masonry. Numerous inscriptions of ancient date are traced on the walls; one is of this import—"The caprice or wickedness of man cannot exclude me from thy Church, O Christ, my only hope." The correspondent says:

"The officer in charge let me down to where the men were digging in the vaults below; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults deeper still, and which immediately brought to my mind the prisons of the Doge under the canal of the Bridge of Sighs at Venice, only that here there was a surpassing horror.

"I saw imbedded in old masonry, unsymmetrically arranged, five skeletons in various recesses, and the clearance had only just begun; the period of their insertion in this spot must have been more than a century and a half. From another vault full of skulls and scattered human remains, there was a shaft about four feet square ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could admit of but one surmise. The ground of the vault was made up of decayed animal matter, a lump of which held imbedded in it a long silken lock of hair, as I found by personal examination, as it was shoveled up from below. But that is not all: there are two large subterranean limekilns, if I may so call them, shaped like a beehive in masonry, filled with layers of calcined bones, forming the substratum of two other chambers on the ground floor in the immediate vicinity of the very mysterious shaft above mentioned."

The correspondent, who says he has been familiar with everything in and about Rome for a quarter of a century, very properly raises the inquiry why *such* a charnel-house should have been constructed under the building, "with a large space of ground lying ouside." He thus comments on the affair:

"I know not what interest you may attach to what looks like a chapter from Mrs. Radcliff, but had I not the evidence of my own senses I would never have dreamt of such appearances in a prison of the holy office; being thoroughly sick of the nonsense that has for years been put forth on that topic by partisan pens. But here the thing will become serious, for to-morrow the whole population of Rome is publicly invited by the authorities to come and see with their own eyes one of the results of entrusting power to clerical hands. Libels on the clergy have been manifold during the last four months, and have done their work among the masses. But mere talk is nothing to the actual view of realities.

He adds that the archives of the Inquisition have been overhauled, and that selections will be published forthwith, including cases of the most intense interest, from Galileo's time downward to modern days. And he concludes:

"It is quite possible that the Croats of Radetski may force back on the population of these territories clerical rulers again; but no friend of the Roman Catholic church, acquainted with the present sentiments of the Romans, can view such an event without deep alarm."

REVIVALS.

LUDLOW, MASS.—A business letter to this office contains the brief announcement that—"We are at the present time enjoying a delightful refreshing of the Divine Spirit. The work has been in progress about two months, and there is no abatement of interest."

We are interested to learn, by a letter recently received from Norwich Town, Conn., that an increasing interest on the subject of religion has been manifest in Rev. Mr. Arms's congregation, for a number of weeks past. At a meeting for instruction of young converts nearly 50 persons were present—many of them Sabbath-scholars. In one class of ten, nine are indulging hope in Christ.

GENERAL NEWS.

TERRIBLE RIOT IN THE CITY.—MOB DISPERSED BY THE MILITARY.—TWENTY MEN SLAIN.—That which the civil authorities of this city failed to do fifteen years ago, when Lewis Tappan's house was sacked and its contents burned in the street, they did effectually for the first time on Thursday night, but at a fearful expense of human life. The occasion arose from a protracted quarrel between two actors—Forest of New York, and Macready of London—Forest complaining of some indignity done by Macready in England to hinder his success or injure his reputation, and appealing to the American spirit to stand by him. Macready being engaged to appear for several nights last week at the Astor-Place Opera House, a party opposed to him determined to silence him by mob violence. They succeeded on Monday evening in stopping the play, the police not interfering, and no arrests following the riot. Macready thereupon abandoned his engagement. But a large number of leading gentlemen of the city, headed by Washington Irving, addressed him a note, urging the fulfillment of his original plan, and assuring him that the good sense and respect for order prevailing in this community would sustain him. This request was acceded to, and Thursday night appointed for the performance.

Unfortunately, the publication of the correspondence was regarded as an open challenge to the other party; placards were circulated that the crew of the English steamer America were resolved to sustain their countryman with arms; and the calling out of the military by the Mayor on Thursday afternoon, as a measure of precaution, added fuel to the flame.

When the time arrived, the police force stationed inside secured and removed every disturber, and the play went on to the end. Outside, an attack was made on the building with stones, which soon demolished the glass of the windows. The mob growing furious with their own noise, increased in violence, until the military were ordered to come on the ground. The troops were assailed with stones, and many injured, and at length the order was given to fire, and about 20 persons were killed, or have since died of their wounds, many of them mere lookers-on, and some transient passers-by. The verdict of the Coroner's jury was as follows:

"We believe that George A. Curtis, John McDonald, Thomas Aylward, George Lincoln, Timothy Burns, Henry Otten, George Washington Browne, William Butler, George W. Taylor, Owen Burns, Thomas Bulman, Neil Gray Mellis, Asa F. Collins, William Armer, Thomas Kiernan, Matthew Cahill, and George W. Gedney, came to their deaths by gunshot wounds, fired by the military, during the riot before the Opera House, on Thursday evening, the 10th May, inst., by order of the civil authorities of the city of New York; and that the circumstances existing at the time, justified the authorities in giving the order to fire upon the mob. We further believe that if a larger number of the police had been ordered out, the necessity of a resort to use of the military might have been avoided.

James H. Perkins, Foreman. O. H. Wilson, James Cropsey, Josh. B. Brewster, William Banta, Leander M. Sammis, William S. Smith, William Ballagh, Leonard H. Regur, Samuel Raynor, George W. Dawson, J. C. Baldwin, Edward C. Robinson, Thomas S. Miller, Jurors.

New York, May 12th, 1849.

CHOLERA.

The cholera seems to be making progress at the West. At Cincinnati during the week ending May 9th, the number of cases reported was 114, and the deaths 32. On the 11th inst., the Board of Health reported 33 new cases of Cholera and 8 deaths since noon of the preceding day. The disease is on the increase.

On the 14th, the Board of Health "report 46 cases and 7 deaths from Cholera during the 24 hours ending Sunday noon, and 20 cases and 3 deaths during the 24 hours ending noon to-day—making since Saturday noon a total of 66 cases and 10 deaths."

By the latest telegraphic advices there has been no diminution of cases at Cincinnati, though the disease partakes more of the character of ordinary dysentery than Asiatic cholera.

Thirteen deaths by cholera occurred on the steamer Missouri, on her way up the river from New Orleans,—all deck passengers; several more were dangerously sick.

At New Orleans, though the disease is not raging, business is at a stand. At St. Louis, four deaths had occurred in the Orphan's Home.

The *Evening Post* of yesterday gives the following summary from Western papers received by the last mail:

"At Versailles, Ky., two deaths; at Georgetown, Ky., one death; on the steamer St. Paul on the Missouri river, eleven deaths; on the Algona, four; at Maysville, Ky., 21 deaths in the city and surrounding country during 24 hours, ending the afternoon of the 10th; on the steamer Belle Key from New Orleans, five deaths; on the Ivanhoe, four; on the America, 18; on the Nominee, several: at Shepherdsville, Ky., three; on the Kentucky river, four; at New Albany, two; in Washington, Ky., two; at Yazoo City, several; in Madison county, Ky., 12 cases and six deaths; in Charles, Bottom, several; at Rock Island, one.

"At Louisville, the disease appears to be prevailing; but the papers of that place talk very vaguely, and from their statements there are no deaths, although cases are constantly occurring."

THE ORDINANCE OF '87.—At a Convention held in Cleveland, May 2d, the following gentlemen were appointed a Committee of thirteen, to make the necessary arrangements for the Ordinance Convention of July 13th.

B. Rouse, Chairman. B. Steadman, W. A. Otis, D. Baldwin, J. Lyman, James Proudfoot, J. A. Case, J. E. Cary, Thomas Brown, James Wade, and D. L. Griswold.

COLORED VOTERS IN LOUISIANA.—An item in the *New Orleans Delta* says:—"The Grand Jury of the parish of Rapides, La., have found a true bill against some of the negro voters of Ten Mile and vicinity for voting, and against the commissioners for allowing them to vote."

GOLD STORIES.—The public had better take the deposites in the banks or in the Mint as the most satisfactory evidence of the influx of gold from California. The *

Editors' Table.

THE ATTRACTIONS OF THE CROSS; designed to illustrate the leading truths, obligations, and hopes of Christianity. By Gardiner Spring, D. D. Seventh Edition. New York: Published by M. W. Dodd. 1849.

This is perhaps the most popular work of its esteemed author. The fact that in two years it has reached a seventh edition is unmistakable evidence of the favor with which it has been received; and we rejoice that a work of such a character is obtaining general circulation. It were easy to take exception to certain theological theories and modes of expression in the book, especially those which represent the sufferings of Christ as penal; but we hope always to be delivered from that carping criticism which admits no excellence except in connection with its own system. For practical and devotional purposes this is an admirable treatise; and as to the theology of the subject, the intelligent reader who will compare the views of Dr. Spring with those of Dr. Bushnell, and strike the happy medium, will probably come nearer than either to the simple Scriptural doctrine of atonement. Dr. Spring has well said that "The Cross of Christ is the hope of the world; not as a ritual emblem—not as a wonder-working enchantment—but only as it is expressive of the truth of God, and of a religion that is internal, spiritual, practical, intelligible, and personal."

GOLDEN RULE OF HEALTH, AND HINTS TO DYSPEPTICS, with special reference to Diet, Exercise, Air, Temperature, &c., &c. By J. H. ROSS, M.D. 16mo. p. 164. 25 cents.

This little volume is one of the few treatises on health that may be safely consulted. It contains precisely the kind of information that all men seek from their medical advisers, but which few have time to supply with practical completeness. Technicalities are avoided, and the subjects well and amusingly treated, without pretension to literary merit.

In selecting our daily food there is need of care and good sense, "for we have a building to rear, preserve, and inhabit, of vastly more importance to us than any which are constructed of wood, stones and mortar; and whether we or others, ignorantly or knowingly, select improper materials, the *tenant must unavoidably be the sufferer*. It might be well for parents to pause a moment and count the cost before they expend too much on a rotten foundation in their offspring, by trying to build up a constitution with such materials as candy, sweetmeats, pastry, nuts, and other paltry trash, which only pervert the appetite and destroy the digestive organs to a greater or less extent. Such (children) often find an early tomb, as the graveyard can testify. And an epitaph written upon their tombstones, '*killed by eating trash, with consent of parents*,' would be more appropriate than acceptable."

Good instructions are given as to the influence on diet of the various conditions of life, as age, occupation, and climate, the comparative value of animal and vegetable food, and the best modes of preparing it, and the effects of tea, coffee and tobacco. Also rules for exercise, ventilation, habits, &c., important to every one, and well worth learning and practicing. "But good advice and a wise reception of it are not always concomitants." The author makes a few hits at some of the prevailing *isms* in medicine, but so good naturedly that none can take offense at what he calls his ANTI-DYSPEPTIC GUIDE POST.

THE WORKS OF CORNELIUS TACITUS; with an Essay on his Life and Genius, Notes, Supplements, &c. By Arthur Murphy, Esq. A new Edition, with the Author's last Corrections. New York: R. Carter & Brothers, 285 Broadway.

This standard translation of Tacitus is here presented to the public in one handsome octavo volume, well printed, and put in bindings sufficiently plain or sufficiently rich to suit the taste and the means—which are too apt to be to each other in an inverse ratio—of those who buy. The grand qualities of the Agricola, the Germany, the History, and the Annals—their brevity, energy, profoundness, their sombre and sublime metaphysics, their mighty apothegms and *lumina sententiarum*—are of course not adequately reproduced in the lively and elegant translation by the Irish Dramatist. But the material of the works is here; the facts and the principles. It is a convenient book of reference for any. And those who cannot possess themselves of the original will find their equivalent for the purchase of the translation.

ELEMENTS OF CHEMISTRY AND ELECTRICITY. In Two Parts. Part I. By D. D. Reid, M.D., F.R.S.E. Part II. By Alexander Bain, Inventor of the Electric Clock. Edited by D. M. Reese, M.D., LL.D. New York. A. S. Barnes, & Co. 1849.

This is the fourth volume of Chambers' Educational Course; which we have highly commended in a former notice. For family reading and entertainment, and for school and village libraries, these popular treatises on science are unrivalled. The volume before us is illustrated with numerous plates.

THE CRAYON MISCELLANY. By Washington Irving. Author's revised Edition. Complete in one volume. New York: George P. Putnam, 155 Broadway. 1849.

Whoever has read the "Tour on the Prairies," "Abbotsford," and "Newstead Abbey"—and who has not roamed exhilarated over the wide prairies enlivened with the chatter of little Tonish, or strolled through Melrose and Dryburgh Abbeys with the enchanter of the North, or mused pensively in the corridors of the ancestral mansion of the author of Childe Harold?—will wish to possess these fascinating miscellanies, in the elegant form in which they are here presented. This is the ninth volume of the new and revised edition of Irving's works. The paper and type of this edition are a luxury to the eye.

A MANUAL OF CONGREGATIONALISM, Prepared for the General Conference of the Congregational Churches of Maine. Portland: Hyde & Lord. 1848.

This little pocket manual of the principles and usages of the Congregational Churches of New England will be found more convenient than any similar work extant. We understand, however, that a manual is in course of preparation here which in some respects will be better "calculated for this meridian."

GUARD AGAINST THE SMALL POX.—It is not a settled point that vaccination is a perpetual preventative against the small pox. The general understanding is, that whenever a person can take the kine pox by vaccination, he was without it liable to the small pox. A physician mentions a case showing that repetition of vaccination without effect does not show a state of permanent security. This gentleman was inoculated with small pox in his infancy; he has since been vaccinated eighteen times without effect. Lately he had a case of confluent small pox in his house, and of course prudently vaccinated himself and his whole family. On his own arm he showed us a perfect vaccine pustule. Two servants had the same; and his little daughter, aged thirteen, who had been vaccinated in infancy to the perfect satisfaction of Dr. Richard Kissam, has a sore nearly equal to a pustule—showing that all these constitutions were in a state of susceptibility to small pox.

The inference is, that vaccination should be repeated as often as there is exposure to small pox. Another is, that the doctors have reason for counselling their friends in favor of vaccination. A third is, that the law of small pox is not yet thoroughly understood. And a fourth, that physicians can secure themselves against the charge of interested motives in advising re-vaccination by being always prepared to perform it gratis.

THE CHOLERA.—Mr. Bagby, our minister at St. Petersburg, has forwarded a memorandum on the treatment of cholera, furnished him by Dr. Rogers, "one of the most eminent physicians" in that city. The general directions in regard to diet correspond with those commonly given, as to abstinence from vinous drinks and crude vegetables, moderation, cheerfulness, &c. Purgative medicines should only be used with the greatest circumspection, as the smallest doses often produce excessive effects during the prevalence of cholera. Where an attack has taken place, he recommends *sinapisms* (mustard plasters) over the whole abdomen, then to the legs and arms, and the spine. Laudanum, 10 to 15 drops in peppermint tea with a small quantity of brandy. If the disease advances towards the collapsed stage, he prescribes the following drops to be given every half hour or hour, and the liniment to be applied for relief of the cramp; the patient to be covered, warmed with hot bags of sand or salt, and perspiration produced if possible. Sinapisms and vapor bath to be applied, and morsels of ice dissolved in the mouth. We copy the prescriptions from the *Washington Globe*.

I. DROPS.

R.—Tinct. Valerianæ Ether: 1 oz.
Ether. Sulphurici Alcoh.
Essent. Menth. pip: aa ½oz.
S.—30 to 60 drops in a little water for a dose.

II. LINIMENT.

R.—Tinct. Capsici.
Limi. Opodeldoc: aa 6 oz.
S.—For friction.

Rev. D. M. Wilson, missionary at Tripoli, writes, Jan. 25, 1849:

"The medicine relied upon here to check an attack from cholera is a compound of equal proportions of the tinctures of opium, camphor, and catechu. Where the resort to the best medicine is immediate, the disease *may be controlled*. The notion that this disease begins where others end—with death—is false and dangerous. I shall blush for my countrymen if homes are deserted and the sick allowed to suffer for want of proper attention. Such things are bad enough in this heathen land. With this medicine at hand, one may be comparatively safe, though the careless are dying by thousands about him. Twenty drops of the mixture are to be taken every fifteen minutes till the disease is checked."

CHLOROFORM.—During the sessions of the *American Medical Association* at Boston an elaborate report was presented by Dr. N. R. Smith, of Baltimore, in favor of the use of chloroform to assuage or prevent pain. He believed it might be taken without fear under the direction of an experienced physician. Of the millions of cases in which it has been administered there are but fifteen authenticated cases of death resulting from it. Indeed, it is now inadmissible, the report said, to proceed without it in dangerous or difficult cases. It should not be administered where there is disease of the heart, should always be intermixed with atmospheric air, and the inhalation should be stopped the moment insensibility is produced. Prof. Simpson has published his opinion that one hundred lives have been preserved by the use of chloroform where one has been lost by it. He further says that the mortality where chloroform is used is much less than in similar cases where it is dispensed with.

AGRICULTURAL HINTS FOR SPRING.

Decay of Apple Trees.—The trees require a large amount of potash and lime, and a good proportion of vegetable matter in the soil Add these, in the shape of ashes, lime, and coarse manure, with drainage and good cultivation, and your trees will flourish. Corn, grain, and tall grass injure trees. Scrape off the old bark, and wash the trunk and limbs in lime or potash water. Graft the vigorous sprouts, and then cut away the decaying trunks and dead limbs. Cover the cuts with a mixture of tar and brick-dust. In this way many an old orchard may be renovated in two or three years.

Northern Spy.—This apple is a seedling, and originated in East Bloomfield, Ontario County, from seed brought from Connecticut about fifty years ago. It bears every year, is a compact, smooth, and vigorous tree: the fruit is not ripe till February, and will keep till June, and is remarkable for its juicy freshness and delicious flavor.

Potato Hills.—A writer in the *Dundee Courier* proposes that the seed-potatoes be cut from end to end, planted in drills a yard apart, and when the tubers begin to form the drills be hilled up on one side, so that the stalks come out at the side, and thus will not conduct water to the roots.

Kerry Cows.—The *Albany Cultivator* thinks the Kerry breed of cows from Ireland would be advantageously introduced in this country, especially in the northern sections. They unite a hardy constitution and easy feeding to excellent milking properties. Colman says that a dairy of five of these cows in Ireland yielded 320 lbs. of butter each in a season.

The Gardener Toad.—The late lamented Mr. Bennett, of Woburn, was deemed somewhat eccentric, but he often had excellent reasons for his peculiarities. Being one of the most successful and enthusiastic horticulturists, he carefully petted a family of toads in his garden, until he boasted of having seven generations living. The venerable parent was a curiosity. He kept them for their services in devouring bugs and flies; which they did most industriously. Give them a cool and fixed shelter in a corner, and they will pay good rent.

Crows vs. Grasshoppers.—Sow a peck of corn over the surface of your field, and the crows will not disturb the hills. If allowed to live near you they will eat up all the grasshoppers, and thus save the fall feed for your cows.

Encourage the Birds.—If robbins and other small birds are encouraged to build near the habitations of man, they will prefer such locations to extensive forests and swamps, where hawks and crows and snakes are more apt to be their neighbors.—*Mass. Plowman.*

Carrots.—There is no root cultivated which yields so great an amount of fattening properties per acre as the carrot. Horses, however poor, if healthy, will get fat in a few weeks with carrots only. No hay, no water—in fact, they will not drink if you feed entirely on carrots. One bushel per day, with hay, will keep your horses in good working order, without corn. During the prevalence of the potato-ail, farmers should return to carrot culture. It is a sure and profitable crop if well cultivated.

Bartlett's Double Plow.—The editor of the *Worcester Spy*, an adept in such matters, speaks in the most unqualified approval of this instrument. It enables a team to do double the work with the same travel; which is a great saving, especially with oxen. It is as easy for the plowman as a single plow. It is so constructed that either point can be thrown out to clear a stone or root. It in fact does better work in two furrows than either point would do alone. Two men with this plow and a sufficient team will do twice the work that two men would do with a single plow.

Plank-roads vs. *Rail-roads.*—Valuable as the latter are to the hurrying traveler, the ordinary roads on which every farmer can drive his own team, when not needed for the farm labors, are incomparably more useful to the community at large—and of all such plank-roads are the perfection. They are the *farmer's rail-roads*.

To keep Steel Plows from Rusting.—Take a little good lime and make whitewash, cover the bright steel or iron with it, and put it under cover, where the rain will not wash it off, and not a particle of rust will be found.

Cabbages.—To keep the young plants from the flies, make the seed-bed in a box raised four feet above the ground, and the flies cannot rise to it. To keep off the cut-worm, set the plants in a trench four inches deep, and the worms cannot get down to them. As the plants grow tough, raise the earth gradually to the level.

Pears on Quince Stocks.—The usual practice is not to graft, but bud the stocks for this purpose. If young and thrifty quince trees are used, they can be budded with ease and success.

Early Peas.—You may hasten the crop by sowing the drills east and west, and setting a board edgeways on the north side, to keep off the cold and reflect the heat.

Grape Culture.—The grape will deteriorate as it has risen if not cultivated; for its tendency is always downward. Take away any system of culture and it will go back, in time, to the original state of wildness. Cultivation is making revolutions in every department of horticulture; and by the choice of still higher stocks the varieties of fruits may be improved still more.

The Sleep of Plants.—Mr. Lindley, of London, says:

"The coolness of night is to plants what sleep is to animals. This law may, to some extent, be violated for a time; but the plants cannot, on pain of loss of life, be deprived of their proper period of repose."

Butter.—It is an opprobrium to American farming that we have so little good butter. The Shakers say that a cask made of red oak staves is preferable to any other; and it will add to the flavor to work in a little sugar at the last working over—say a table spoonful to four or five pounds of butter.

The Farmer's Creed.—We believe in small farms and thorough cultivation.

We believe in large crops, which leave the land better than they found it.

We believe in going to the bottom of things, and therefore in deep plowing.

We believe that the best fertility of the soil is the spirit of industry, enterprise, and intelligence; without this, lime, marl, plaster, bones, and green manures will be of little use.

THE MAY FLOWER.

This name was given, it is said, by the Pilgrims of Plymouth to the *Ground Laurel*, (Epigœa Repens,) because they first discovered it (and it was the first flower they discovered,) on the first of May. It may generally be found in the woods as soon as the snow disappears. The Boston Correspondent of the *Christian Inquirer* says—

"Sunday before last the youthful congregation saw around their pulpit, of the Warren-street Chapel, six large baskets filled to the brim with boquets of laurel, —a present from the Sunday-school of the First Parish in Plymouth, under the pastoral care of the venerable Dr. Kendall and Rev. G. W. Briggs. Two hundred and twenty of these boquets went to as many different families—some of them into lanes and by-places, where a blade of grass or a green thing is more rare than Mungo Park's moss in the desert.

"I love thee, pretty nursling
Of vernal sun and rain:
For thou art Flora's firstling,
And leadest in her train.

"When far away I found thee
It was an April morn;
The chilling blast blew round thee
No bud had decked the thorn.

* * * * * * *

"Thou didst reward my ramble
By shining at my feet,
When over brake and bramble
I sought thy lone retreat.

"As some sweet flower of pleasure
Upon our path may bloom,
'Mid rocks and thorns that measure
Our journey to the tomb!"

ORIGINAL COMMUNICATIONS.

LETTER FROM ILLINOIS.

GALENA, ILL., April 30, 1849.

To the Editors of the Independent:

A few of the back ripples on the tide of California emigration are beginning to reach us. From St. Louis, from Independence, from Panama even, individuals and families that had set out for the new El Dorado on the Pacific are beginning to return. Some having made many sacrifices here in order to start—selling farms, furnaces, goods, houses, &c., have been compelled to make great sacrifices again in returning. A lawyer of this city, recently a captain of the volunteer force in Mexico, who had started with the intention of making California his permanent residence, had not reached St. Louis when he was attacked by cholera, and died in eighteen hours. His remains were brought back for interment a few days after his departure. Many of those who return come relieved of about all they were worth—a style of gold-hunting not remarkably profitable. Nevertheless, there will be a large emigration from this corner of the Northwest; and those who have some experience in our mines of lead will probably succeed better in the gold region than some classes of persons not much accustomed to toil who go from the East.

The cholera is slowly creeping up the Mississippi. Its ravages among us have not fairly commenced. We hear most of it from the upper Mississippi boats which ply between this city and St. Louis, most of which have a case or two on each trip up the river. Travelers for business or pleasure, and emigrants coming West should use special caution in drinking the water of the Ohio and the Mississippi. This *caveat* may answer as well for ordinary seasons as for the coming summer.

There will be a large immigration to Minnesota during the coming few months. That beautiful Territory holds out more inducements to sober minds than California. Eastern farmers and preachers can find there plenty of elbow-room, enough to do, an excellent soil, and a promise of good and quick returns for labor expended. I commend Minnesota to the special notice of the gentlemen recently licensed by the Congregational Association of New York and Brooklyn.

Shall I contribute an item to your "PEN-READINGS?" The First Annual Report of the Trustees of Beloit College contains, in a foot-note on the healthy location of the College, the following statistics, showing "the comparative annual ratio of deaths among the members of churches in the North-west and in New England:"

Gen. Asso. Mass. 1846-7, 1 to 65.8	Gen. Asso. Ct. 1846-7, 1 to 62.0
" " " 1847-8, 1 to 65.0	" " " 1847-8, 1 to 65.8
Beloit District Conv., ann. average for 4 years, 1 to 90.8.			
Milwaukie " " " "	3	"	1 to 89.75.
Cong. Church in Beloit " "	10	"	1 to 128.7.

These statistics are "derived from the official reports of ecclesiastical bodies, omitting in each case those churches whose returns are manifestly incomplete. The apparent difference in favor of Wisconsin is doubtless owing to the fact that the members of churches here are generally in the vigor of life, and the figures are adduced only to show that there is no extraordinary hazard of life attendant upon emigration to this portion of the West." Will *one* of the Editors of *The Independent* allow these statistics to balance the fact that he was detained in the adjoining district of Illinois, a few years since, by a week's sickness?

In *The Independent* of the 12th April some statements are made in a letter from *St. Genevieve, Mo.*, upon which you will allow a Western man to make a few comments. There seem to be two parties on the question of Romish ascendancy in the West. One party asserts that Rome has gained the day; the other that she has lost it. One party insists that everything which was necessary to decide the contest for Protestantism is done; the other that it is yet to be done. I humbly conceive that both are in error. Eastern gentlemen who have spoken for us on this subject have sometimes made too strong an impression on the one side, sometimes on the other. It is perfectly true, as "L. W. G." states, that there are "old and somewhat populous towns" *in Missouri*, "and whole districts of country in which there is not the remotest indication of Protestant society, or Protestant sympathy." But that is not the case *throughout the West*. I should expect a letter from "St. Genevieve, Mo.," by "one who had not seen the whole West," to give just such a picture of Popish dominancy as he has given. And his facts *are* facts. Only they are not universal facts. I should expect, too, sermons and speeches delivered by those who have seen little or nothing of the West to contain just such assertions of a victory of Protestantism already accomplished as are often made in speeches and sermons. The fact is, there is more both of Protestantism and Popery at the West than the Eastern public has any idea of. And persons who see a portion of either are in danger of concluding, *since they see so much*, that the ruling influence is that which comes under their observation. THE WEST, Messrs. Editors, is a large tract of land, and contains a considerable collection of people.

Now, the "Diocese of St. Louis" contains fifty churches and eighty clergymen, three "ecclesiastical seminaries," two colleges, eight female convents. Many of the towns included in this "diocese" are among the oldest in the West. St. Genevieve is one of those old French towns, settled by Catholics originally, and very much under Catholic influence still. In many such "old" towns you will find Romanism dominant; but not in the populous *new* towns. Farther north even the oldest settlements to which French Catholics gave name before Western Protestantism had an existence, are no longer under Popish influence. I will give you some facts about St. Louis itself in a subsequent letter. Wherever there has been rapid growth, and commercial influences have been powerful, the Catholics have lost ground, (comparatively,) and are still losing.

You hear sometimes of great attempts made by Catholics at the West which issue in very diminished results, because the blessing of God on Protestant energy intervenes. For example, considerable was said a year or two since of a projected cathedral at Dubuque, (fifteen miles distant, in Iowa,) 160 feet long, &c., &c. It is still a projected cathedral, the foundation laid, and lying untouched save by the sun and rain, while a glorious reviving of religion has secured the substantial influence of the place on the side of a pure Christianity. The "Linsinnewa Mound College," north-west of this city, just beyond the Wisconsin line, is one of the Catholic lions of this region. A U. S. Senator from Iowa, and one from Wisconsin, are among its trustees. A splendid stone building, to accommodate four hundred students, is commenced. Meantime the classes in *English* studies, consisting of lads and little boys, watched over by two or three Seminarians, are all this great College has to show. And the Platteville Academy, a few miles distant, under the instruction of three or four New Englanders, is forming the character of twice as many youth, and exerting five times as much influence.

I hope that the Rev. Mr. Barnes (who visited this College with the writer last summer) will succeed in giving in his Home Missionary sermon a more just estimate of the contest in the West, drawn from more extensive observation than most preachers and speakers on this subject have made. More anon. Meantime, we should really like to see "L. W. G.'s" facts which prove the Catholics control *Illinois*, or Iowa, or Wisconsin.

Yours, G. F. M.

For the Independent.

DEITY.

'Tis not in rolling suns alone,
Nor in athletic Nature's frame,
That to our vision dim is shown
The Power that spake through Sinai's flame,
Nor yet in heaven's eternal host
That baffles comprehension's flight—
We gaze, and wondering are lost
In mazes wide of mental night.

Not so indeed the pagan priest
Of old in orient climes believed;
At morn he bowed him to the east,
And deemed his offering received;
And when by clouds the mighty path
Of his triumphal God was veil'd,
He thought of Heaven's vindictive wrath,
And 'neath its frowning terrors quail'd.

Why should we run, with giddy race,
Where reason reels, and staggers sense;
Or search the mite that floats in space
To fathom vast Omnipotence!
'Tis true His works His praise doth shew
In the vast range of Heaven's laws;
Sublime *results* alone we know,
While darkness shrouds th' Almighty *cause*.

Look up ye feeble ones that weep—
Believe that Zion hath a Rock:
But while His "ways are in the deep"
Make not those ways a stumbling block;
Nor grasp the shadow for the prize,
Nor chase a phantom's changing flight:
'Twere vain to teach our finite eyes
To scan a being infinite.

Behold, thon hast in time of need
A light reveal'd through gloom and mist,
So clear that "he that runs may read"
That the Almighty doth exist.
What need we then of reason's ray
More than to light the mystic leaf—
More than to illume the "narrow way"
That leads beyond the vale of grief?

A. A. M.

For the Independent.

TO THOSE WHO READ AND THINK.

WASHINGTON, May 2, 1849.

Let a single example stand for a thousand, identical in character and differing very slightly in detail. Sally Pitts is a worthy woman—a loving and most devoted mother. Several people in New York know her well. She was there last winter to solicit aid for the purchase of a favorite son out of bondage. She toiled hard, in deep discouragement and anxiety, for weeks and months; but with little success. There was a prevalent impression that the traders had forfeited their claim to the son by a violation of the laws of Maryland, and that he might obtain his freedom through an appeal to the courts. Indeed proceedings were instituted with a fair chance of success; but, from an unfortunate accident, they failed. The poor boy is now in Bruin's pen, in Alexandria, with little hope of release. It is not my purpose now to speak further of what has been done, or is designed to be done judicially in this case. It is one of decided interest in many ways, and may at some future time be worth a commentary. Let me in the briefest way possible tell the simple story of a poor, distressed family, born and held as slaves.

Alfred Pitts was the father of this family. He and his wife were born in one of the central counties in Virginia—Westmoreland, I think. He obtained his name wholly, and his complexion chiefly from an accidental father—that is to say, his mother was a poor unprotected slave girl, and at the age of seventeen or eighteen hired out to one of the privileged class by the name of Pitts, who was known in the neighborhood to be the father of Alfred Pitts, referred to here. Alfred grew up to manhood, and, wherever known, sustained the highest character for capacity and uprightness. By the sternest efforts, at the age of about forty, he purchased the freedom of himself, wife, and two little girls; and within a few days of that time fell suddenly sick and died. Though he did not live to enjoy the freedom for which he had so long and anxiously toiled, his wife and the two children are free, while living in Alexandria, that execrable den of pirates.

Sally, the wife, and her children formerly *belonged* to a Dr. Stewart, of Westmoreland county, Va., who seems to have been a well-disposed person. He was a Methodist local preacher, fervid in his religion, and principled against Slavery. His slaves attended social worship with him, on the most familiar and benignant terms. He encouraged them in learning to read, which brought upon him the suspicions of the neighboring slaveholders, and eventually obliged him to leave his place and remove to Alexandria, then in the District of Columbia. Subsequently he returned and died. For many years he had expressed, without disguise, his intentions to give freedom to all his slaves, and had partially made arrangements to that effect. In the end, however, it turned out that his estate was somewhat shrunk, and as usually happens in such cases, he was summoned away sooner than *he expected*—and his people were left in the chains of Slavery. Sally and her children got divided amongst the heirs; one or two in a place, as chance or interest decided. She is now free, as I have described, with two little girls, Martha and Mary, eight and six years old. The oldest son, a capable, trustworthy young man, is *owned* in Alexandria, and is making strenuous exertions to redeem himself. He has made considerable progress, and is likely to accomplish his object. The second son—the darling of his mother—as I have said, is in Bruin's slave-pen, with but faint prospects of recovering his freedom. He is to be sent South, overland. The oldest daughter is a slave down in Virginia, and now, in the dawn of womanhood, is threatened every week to be sold and transported to the *woman markets* of the South. It is now more than a year since Madison Pitts, the second son referred to here, was overtaken on the Pearl schooner, with his associates, in the godlike endeavor to achieve their freedom. He, like most of them, was sold to the infernal traders, and shipped to New Orleans. He was brought back, with three members of the Edmonson family, under the expectation of getting a better price for him on the part of the speculators. That happened in August last. From that time the mother has seen no hour that her heart has not been in torturing agony, between the hope of recovering and the fear of losing this son of her intensest love. Thus much I have said as a preface to a very short statement which I will make.

This mother inquired of me the other day, with a good deal of earnestness, whether she could'nt get her two little girls into the "Orphan Asylum for colored children" in New York. I could not inform her, as the conditions of admission to that most blessed charity had escaped my recollection. It occurred to me that there might be at least an asylum for such children of want and woe in the gushing hearts of noble women somewhere in the country at the North. To raise this inquiry is now my sole object in writing. It is not bread and meat, clothes and bed, that this mother seeks for her children. Those she knows how to procure for them by her own unremitting industry. It is *education*—mental and moral training—*soul-culture* that she seeks for them. Where they are they are entirely bereft of the means to expand their minds and refine their hearts. When a little older they will be pressed on the right hand and the left by temptations to indulge in the lowest propensities of more stolid animalism. Against the terrible vices incident to the slave-condition the thoughtful and anxious mother has no means to shield them. She feels this; and the thought perplexes and distresses her. Schools for colored children are not tolerated in Alexandria. The primer and spelling-book, the New Testament and elementary geography, among the free people of color in Virginia, are the terror of the cowardly aristocracy who rule the "ancient dominion," with the vigor and iron of the grimmest despotism. When Alexandria was a part of the Federal District, Virginian tyranny was held partially in cheek. The oppressors dared not press their cruelest schemes of domination to the extreme limit. The colored people could then have schools, with only occasional restrictions and annoyances from the missionaries in the service of the aristocracy. As soon as the recession of the Virginia side of the District of Columbia took place, and the authority of that State was established in Alexandria, the colored schools were broken up; week-day, Sunday-schools, all were suppressed. The young and gushing thoughts and sympathies of the children were smothered. Their uprising was prohibited under the rigorous "pains and penalties" of public law, or *police regulations*. The Methodists, with great caution, have renewed a single Sunday-school. How long tyranny may suffer even that to remain is altogether a matter of uncertainty. It depends wholly upon the caprice or spite of any pale-skinned wretch in the community.

Under such circumstances what shall a helpless woman do? She sees her daughters from day to day advancing towards womanhood, wholly unprotected by a refined Christian sentiment abroad, without the culture of head or heart, and almost of a certainty, doomed to ignominy and degradation. Sally Pitts has as large and true a mother's heart as any other woman. She regards with as acute sensibility as any other mother the honor and character of her daughters. Her heart sickens as quick at the thought of their infamy, vice, and shame, as that of any other mother. Is there not somewhere at the North, some charitable institutions, some neighborhood, some family, some *large soul* that will delight to take these children under parental guardianship, and do for them what their mother desires most ardently, but what it is wholly out of her power to accomplish? It seems to me there must be. If so, let any one speak who has a heart for the work.

We send missionaries abroad to convert heathendom. Good! Good! What a heathendom we've got at home! *Three millions strong*—mark that—and growing stronger every day! Is it not time for you, Abolitionists at the North, at least to wake up to this great subject? How can you *really help* the colored people of this country more effectually, than by pouring intellectual and moral light upon their souls! How can you do it in *any* other way! You may as well begin with these sprightly little girls as with any others, may you not? Let your answer be heard.

Yours, C.

FROM OUR ENGLISH CORRESPONDENT.

[This is part of our correspondent's letter published last week, and was left out in consequence of the press of matter from the Anniversaries.]

—, April 19, 1849.

THE SIKHS.

The details of a "glorious victory" obtained over the Sikhs by Lord Gough on the 21st of January, reached London on the night of the 17th. The Sikhs numbered 60,000 men, with 60 guns. Lord Gough's army amounted to 25,000 men, with 100 guns. The reported loss of the British army is 5 officers and 92 men killed, and 24 officers and 682 men wounded. This affair terminates the war in the Punjaub. There is as yet no intimation whether or not this territory is to be annexed. As annexation will be a very costly process, and entail a vast annual charge, the probability is that some other arrangement will, if possible, be made.

The military authorities appear to be playing the usual game at Mooltan. Not content with the vast amount of public property taken, and which has been allowed to be considered as prize to the army, it is said that large contributions are being levied on the inhabitants. Sir J. C. Hobhouse fights shy of giving information; but Mr. George Thompson will shortly ventilate the subject in the House of Commons. Conquest, murder, robbery, seem to be the true readings of military glory and military honor everywhere.

GUIZOT.

The London papers of the 17th published the address of M. Guizot to the Electors of Lisieux, and to the French people generally. It is a strange document. M. Guizot has learned nothing. His address breathes oppression and governmental tyranny thoughout. Three or four times in a paragraph the word "order" is employed, often as antagonist to republicanism, and always and only as synonymous with royalty. The Royalists, whether old or Orleanists, and the men of the empire are invited to combine, in order to repel the "enemies of order," and to found its government. This idea is repeated again and again in the address. Take the following as a specimen:

It must be continually repeated that all the elements of the party of order, Bonapartists, Legitimists, Orleanists, Conservatives of all dates and shades—all have need, absolute need of each other. United, they will have a good deal to do to conquer; disunited, they will be inevitably conquered. And it is not appearances, words of union, which can suffice. It is not sufficient to give to the necessity of the concert between all the men of order a certain exterior satisfaction, and then to continue, under cover of this great peace, all dissensions and all wars, great or little. That the union of parties and of the men of order may bear its fruits, it must be complete. Restricted or mutilated, it would be stricken with weakness or disrepute.

The inevitable question—who is to be king of these combined "men of order"—is avoided. Of the moral corruption penetrating the old administrative system, and which M. Guizot aggravated to an unbearable degree, he says nothing; of the monstrous burthens of the people, doubled in amount from 1814 to 1847, he says nothing. Force, force, nothing but force. "A stable government" is the one idea of this wilful and obstinate man, to whom, next to his master, France owes the revolution and the unhappy struggles which have followed.

THE CHURCH CASES—MR. SHORE.

The Bishop of Exeter has shown that even he is accessible to the influence of public opinion. He has attempted in print a justification of his persecution of Mr. Shore; but, with the art of an old advocate, he avoids the main issue, and enters at length into the differences between himself and the Duke of Somerset, in the matter of building and endowing the chapel in which Mr. Shore ministered. All the while Mr. Shore lingers in prison, the bill introduced by Mr. Bouverie (son of the Earl of Radnor), having in view the case of Mr. Shore, has come out from the Committee of the House of Commons, and bears distinctly upon it the marks of the Anglo-Catholic Jesuits—the young Oxford Tractarians, who are one hundred strong in the House. These advocates of spiritual despotism have so altered the bill, that any clergyman leaving the Church must subject himself to the degradation of being "deprived" and "deposed" by a bishop. He may not leave by his own voluntary act, irrespective of any official authority to stigmatize him. Moreover, there is a clause thrust in which would authorize any clergyman to insult and dishonor the remains of any brother who, from conscientious scruples, had left the Establishment, by refusing the rites of burial!

Such is the malignant nature of what are now called "church principles." Five or six years since when pressed with their Romanizing opinions, Mr. Keble and other leading Puseyites threatened to "go into lay communion," and leave the Ministry; but this threat, and actual apostasy to Rome, met with no Episcopal censure.

MR. DODSON'S WITHDRAWAL.

Mr. Dodson, long a devoted member of the establishment, and who has appropriated a large portion of a valuable living to ecclesiastical and charitable objects, has left the church. His mind appears to have been impressed with the idea of the sinfulness of the establishment, both in its general constitution and in its workings.

THE EVANGELICAL CLERGY.

Cases like this and Mr. Noel's must not be taken as indicative of the prevalence of any general policy of a similar kind. For the most part the Evangelical clergy, so called, suffer from a degree of moral paralysis. The silence of this body, while Mr. Gorham is being hunted out of the church for not holding the absolute regeneration of infants by baptism, and while Mr. Shore languishes under Episcopal persecution, shows how fatal are the bonds by which they are voluntarily bound. The chains are chains of gold, linking them to high places, and securing them ease in their Zion.

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